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the Education Index in your public library.



J. C. Allen and Son

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TO RETAIN throughout maturing life the spontaneous self-abandonment of childhood; to preserve the beauty of the unplanned smile; to keep the inner spirit free to express itself in gesture and purpose and act; to retain and empower childish curiosity as an instrument of the growing mind—these make up the purpose of all true and holy education. In our failure to achieve this purpose is the one inclusive crime of us and of our society. In our devotion to such an aim lies the hope of our distressed and confused humanity.

Watch Those Women

THE EIGHTH Annual Conference of the National Council of Federated Church Women met in Dayton, Ohio, May 12 to 15. Even to an observer who could not qualify for membership, this impressive gathering was vibrant with power. The conferences were animated, expressive of deep conviction and able thinking. The personnel was representative of many states—north, south, east, and west. But it was no mere cross section of Protestant womanhood. In cultural background, in breadth of influence, in qualities of leadership, it was a highly selected group. Not professional; scarcely homogeneous; representative—rather of a type than a class, a type which can carry the Protestant church far in its quest of a better world.

For it is a better world, a vastly better world, toward which these women are striving. They are not entirely agreed, to be sure, about what that world will be like, nor in regard to how fundamentally our present order must be reconstructed in the process of achieving it. But they are wholly united in one respect—they are desperately in earnest. As one spokesman said, they are ready to set their jaws and become “grim” with respect to some of the abuses of power and violations of human welfare in our present world. And when women as radiant and dynamic as these become grim, something is going to happen.

The purpose of the organization as stated in its constitution is: “To unify the efforts of church women in the task of establishing a Christian social order in which all areas of life shall be brought into harmony with the life and teachings of Jesus.” Accordingly, the Dayton program dealt with such “unclaimed areas” as citizenship, social relations, personal living, legislation, world peace, inter-faith relations, economic life, race relations, marriage and the home, motion pictures, and drama. National departments dealing with these areas suggest objectives, plan programs, and disseminate materials. A social creed dealing with these matters was presented, debated, and adopted at Dayton.

For many years in certain centers, women’s local missionary societies and church councils have sought interdenominational fellowship through local federations of church women. The National Council grew out of the desire of these local federations for a broader fellowship and some cooperation in program building. State federations have developed in many states and are now represented in the National Council. The leadership is practically all voluntary and represents remarkable dedication of time and talents to a cause.

The rapid growth of this comprehensive field organization of church women under devoted and enthusiastic lay leadership is reminiscent in some ways of the growth of the Sunday school associations in the last century. Its relationship to denominational and denominationally recognized interdenominational agencies is only gradually being worked out. There are some instances of difficulty and friction

at this point and also examples of fruitful and mutually satisfactory adjustments.

Obviously, the objectives and program elements of the National Council of Federated Church Women and its auxiliaries have much in common with those of other agencies, denominational and interdenominational, which are designed to reach and serve the needs of church women. All agencies tend to expand their programs, so that overlapping with other agencies ensues. The problem then becomes one of coordination so as to embody in a total program the resources, the personnel, and the spiritual power which each agency has to contribute. Non-ecclesiastical agencies or movements have a spontaneity, a freedom, and a vitality which enables them to make a distinctive contribution to the Christian movement.

One speaker at Dayton said, “Most women are a little less directly involved vocationally and economically in the existing business and professional structure than their husbands. They are in a better position to observe objectively the frightful cost in human values of prevailing practices. They are freer to question the preservation of the status quo as a worthy Christian objective. Perhaps, therefore, they have both the high privilege and the grave responsibility to lead out aggressively in the quest of a better world.”

Watch these women. Here are a power and a radiance, a dedication of talents and service, a social idealism and passion which are sorely needed by our Christian movement.

A Panorama of Personal Religious Experience

FOR THE past year readers of the *Journal* have been taken on a sort of panoramic survey of the religious experience of other Christians. The series of devotional articles during the year has dealt with the spiritual pilgrimage through which eleven other persons have come. All have been anonymous. The writers were asked by the editors to speak freely and frankly as to what religious living had meant to them, with especial reference to inner personal experience, to changes or growth, and to any especial methods for cultivating religious life that had been used. Beyond this no attempt was made to give specifications to these writers. It was believed that their messages would mean most if they were shaped by the experience of the persons concerned rather than by some formal pattern or suggested outline. The persons invited to write such articles naturally came from a wide range of personal experience. One interesting feature in the series has been this stimulating variety.

These records of personal religious growth have run all the way from the strongly conservative and devout Christian to the convinced and also devout liberal; from the mystical temperament of one to the intensely practical nature of another; from an experience so rooted in liturgy that it approaches the Catholic to one so free of external form that

it becomes Quakerism in spirit; from those who clothe their ideas in language that is beautiful to those who hammer out their thoughts in more rigid forms; from those to whom religious growth has been merely an unfolding of early ideas to those who could grow only by a complete change of viewpoint. In such a variety as this the religious experience of eleven persons has developed through the years. As one knows these people and also reads their records, he finds that through different paths they have come to possess certain deep qualities of mind and spirit that are essentially alike.

There has been no thought in the minds of the editors, of course, that a list of eleven articles would exhaust such a subject as this. They have been glad to know that many readers have been helped in their own religious living by these clear glimpses of what others have experienced and found.

The Board of Editors is happy to announce that next year's devotional articles will be a series of stimulating interpretations of biblical characters by Dr. Frank S. Mead.

"Building Together a Christian Community"

UNDER this slogan the Christian forces which constitute the International Council of Religious Education will unitedly emphasize next year the importance of the community as a religious unit. This is the third of a series of annual emphases under the general theme "Christ in the Life of Today." The emphases on the home and on the church have enlisted wide participation.

The purpose of this emphasis on the community is: (1) To lead neighboring churches into closer fellowship with one another in their common educational task with the purpose of mutual helpfulness; (2) to lead churches in a concerted movement toward more hearty cooperation with such of their educational allies in the community as homes, public schools, boys' and girls' clubs and activity programs, playgrounds and community centers, libraries, extension agents, welfare agencies, and other churches; (3) to make such a

united approach to extra-church agencies as will facilitate their larger cooperation in the spiritual purposes of the church; and (4) to unite the churches in common opposition to those agencies and forces in community life which are destructive of spiritual values and antagonistic in influence to the purposes of the church.

A sixteen-page pamphlet entitled *Building Together a Christian Community* interprets the emphasis, describes plans for making it effective in local church and community programs, and announces resource materials. A sample of this pamphlet will be mailed from the International Council office on receipt of five cents. Denominational and state council offices also will circulate it.

Conventions, conferences, institutes, adult and youth rallies, leadership education schools, and other field activities will be planned around the community theme for the year 1936-37. The emphasis is actually to begin with Religious Education Week, September 27 to October 4.

A series of articles interpreting various phases of the emphasis will be featured widely in the religious press. Such well known Christian leaders as the following are writing these articles: Bishop Francis J. McConnell, New York Area of the Methodist Episcopal Church; Dr. Ivan Lee Holt, President of the Federal Council of Churches; Dr. James Myers, Industrial Secretary of the Federal Council of Churches; Dr. J. Quinter Miller, Secretary of the Connecticut Council of Churches and Religious Education; Dr. Hugh Hartshorne, Professor at Yale Divinity School; Samuel C. Kincheloe, Professor at Chicago Theological Seminary.

Community surveys will be featured and a special survey guide "Know Your Community" will be available after September 15. Cooperation with the Bureau of Census in its Census of Religious Bodies which is due to be taken during the year is being urged. The year promises to be one of great significance for Councils and community agencies of inter-church cooperation. Problems which defy solution on other than a community-wide basis will be vigorously attacked. This and future issues of the *Journal* will carry information and guidance regarding this significant emphasis.

Lord, Keep Me Learning from Thee

A Christian Teacher's Prayer

ETERNAL SPIRIT, as one who would be a teacher of religion, I have been willing to learn.

I have been awed before Thy Universe, enthralled by the pathway of Thy Purpose, strengthened by Thy ways in the hearts of other Persons.

But today I would learn from Thee.

When absorbed in the mysteries of Nature, may I be a learner in Thy school of law and order and beauty.

Out of my brooding over the long sweep of History, teach me something of Thy patience.

In my contemplation of Humanity, let me learn of Thy forgiveness.

If I become lost among the confused voices of those who claim to know Thy will and ways, show me a straight pathway to Thyself.

In paralyzing indecision, amid weakening doubt, among counselors of futility and despair, grant unto me an immediate awareness that in Thee are the needed certainties of life.

Lay Thy hand roughly on my complacencies. Hold me steady in the rigors of daily life.

Thus may I always be a learner in the school of Thy abiding Self. Amen.

—P. R. H.

"E'en Down to Old Age"

The Eleventh of a Series of Articles on Personal Spiritual Growth

I WAS brought up in the home of a country preacher. Family worship was conducted every morning before breakfast and every evening after supper. During my childhood and youth I heard my father read every chapter and every verse of the Bible at least three times. There were days when the story was so interesting that the boy wished the reading might last longer. There were other days when the genealogies grew tedious. On the whole, the religious value of the brief worship period each morning and evening was perhaps superior to any other influence that touched the life of the growing boy.

In the small village, at the edge of which we lived, there were Methodist and Baptist churches with Sunday schools and with preaching services one Sunday in the month. There was also an academy with classes from the first grade up through the high school. There were two or three stores, a blacksmith shop, a saddlery, and a steam gin and grist mill. The people all knew their neighbors. There were a couple of country physicians, but no trained nurse and no undertaker. We nursed our sick and buried our dead in coffins made by neighbors in graves prepared by neighbors. Religion held the first place in the life and thought of the community. There was much religious conversation as friends visited on Sunday afternoons. There was a good deal of debate on the doctrines and practices which divided the evangelical denominations. There was not a Roman Catholic nor a Jew in the entire community. There were only two or three avowed unbelievers in the neighborhood, and these were not aggressive.

The annual revivals in July and August were seasons of emotional excitement. Most of those who united with the churches were converted in these revival meetings. I came under deep conviction as a boy of eleven in one of the revivals. My conversion came two years later in our home as I quietly surrendered my life to Christ Jesus. It was an experience that brought great joy to my troubled heart. I looked up at the friendly face of the clock on the mantel, and can recall the exact hour of the great decision. From that day until the present I have never doubted that Christ Jesus himself spoke to my heart and gave the peace for which I had longed. The friendship there begun has ripened with the passing years, and I commune with Him at all hours of the day and of the night.

Before I was sixteen, my church gave me licence to preach. I went at once to college. I consider myself fortunate in the selection of a small Christian college in which the teachers were, for the most part, earnest Christian men. The discoveries of modern science were interpreted in such a manner as not unduly to disturb the faith of the student.

Thus far my life had been spent in an environment favorable to faith and to Christian activity. From college I passed to a theological seminary in which high scholarship and warm evangelical faith were combined. Students were encouraged to teach in mission Sunday schools and to preach in mission halls. Research and practical Christian work went hand in

This is the last of a series of articles in which leaders in the field of religion have related their spiritual pilgrimages. An editorial interpretation of the series and an announcement of plans for future months will be found on page 3.

hand. Biblical criticism was taught by men who held conservative views. Again the young man was in an environment favorable to evangelical faith. I deserve no credit for holding fast to evangelical beliefs or for leading a life of personal effort on behalf of the neglected in the city.

When I was chosen as an instructor in Greek and Hebrew and began to "dig in" on higher criticism, I still had the advantage of association with gifted teachers who could assist me with my difficulties. I took the care of a small country church along with my work in the seminary. The cure of souls inevitably influences one's attitude on questions such as the inspiration of the Scriptures, the lordship of Jesus, the reality of regeneration, and many other doctrines held by evangelical Christians. Here again the young man was relieved of the terrific struggle for faith through which many must pass in college and university life. The power of the gospel to lift men up, as seen in the pastorate, reacted powerfully in the thinking of the young professor and held him to the evangelical faith.

Of course any one who thinks at all will meet with obstacles to faith. The transition from the introspective psychology of my college days to the physiological psychology raised difficulties. The marvelous expansion of the known universe put a strain upon the faith of my childhood. It seemed at times as if the heavenly Father might get lost in the well-nigh infinite physical universe. But, through the years, I have been helped by reflecting upon the value of the astronomer who thinks God's thoughts after him. The man at the eye piece peering at the nebula of Andromeda is of more value to a personal God than the millions of worlds in that far away cluster of stars; for he can speak to God, and no world in Andromeda can do this. He can love God, and no star can do this. Small as he is in this immense physical universe, man can mean much to a personal God like the Father whom Jesus revealed. I refuse to be smothered by the bigness of the universe.

I was one of that large group of ministers who preached up the entrance of our country into the World War. I swallowed the lying propaganda about the cruelty of the Huns. When selfishness took charge of the peace conference in Versailles, and it became evident that we had not put an end to war, many Christians became skeptical and cynical. Along with others I suffered a weakening of my hope for the coming of goodwill among men. But my faith in Christ as the world's only hope for this life as well as the life to come grows stronger from day to day. I believe in Christian missions, evangelism, and Christian education as the way of life for all men. It is a joy inexpressible that I can have some part in the great movement to bring Christian education within the reach of every person, from the toddling beginner to the aged grandfather. Our task will not be complete "till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fullness of Christ."

The Community

By HAROLD MCA. ROBINSON*

THERE is a group of words familiar to the lips of Christians which have a common root. There is the word "common" itself. "And all that believed were together, and had all things common." This commonalty of things ran beyond "the community of goods": those early Christians were spiritually together and had all things together. There is the word "communion." "The bread which we break, is it not a communion of the body of Christ?" Christians have in common the bread which is a sacrament of Christ: they have Christ in common. We speak of "the community of believers," or of "the early Christian community." Why do we speak more freely of "the early Christian community" than of the Christian community which is here and now?

We speak also of "a community" between teacher and pupils which is as necessary to the learning process as light is to the growth of flowers. In all of these usages the emphasis is on the spiritual aspects of the situation. Why, then, when we speak of *the community* do we have primarily in mind an area in which a group of people live, or perhaps the group of people who live in the area? At any rate, the emphasis is on the fact that people live in some sort of physical relationship to each other, rather than that they have any specific community of spirit.

The *Tenth Year Book of the Department of Superintendence* says of the community as an agency of character education: "Next to the family the community is probably the most powerful agency of character education. By the community we mean the group or area which surrounds or includes the family or home—the neighborhood, the village, or the street. . . . The one point to be emphasized here is that the community has been changing radically during the past two or three generations and that these changes have important implications for moral education. The community has been affected in much the same way as the family. It has become unstable; it has been disrupted; it has been torn from its moorings and swept into the swift and conflicting current of modern life." That is to say, if we would speak realistically, that whatever spiritual unifying elements were once connoted by "the community" those elements are now somewhat washed away, and only the bare ground, the physical aspects, are left.

Now the Christian Church is a community, a community in Christ, having Christ in common. It is very imperfectly that spiritual community, but it is ideally that community, and we believe that with many an ebb and flow of the current the Christian Church is running toward the ideal. At any rate, it does now represent a spiritual community. And each several church which professes and calls itself Christian, with whatever footnotes limiting itself to emphasis on this or that aspect of the Christian tradition, is a spiritual community.

From this proposition two consequences flow. First, each Christian church, or segregated Christian community, is bound to recognize what it has in common with other Christian churches. Not to recognize this commonalty is to deny Christian "community," the common participation

in Christ. It is to destroy the community of believers itself. There is, therefore, a field in which all the several Christian churches must make common cause, having common roots in Christ, who gives life to each and all. Cooperation, working together, is the outgrowth of common rootage in Christ. In other words, the Christian churches in a community are bound to work together in order that they may not deny their "community" in Christ.

The second consequence is even more significant, because it provides the most important channel for that cooperation which is the expression of Christian community. This Christian "community" does not have the characteristic of a lump of putty: it has the characteristic of leaven. "Another parable spake He unto them: The Kingdom of Heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened." The Christian "community" is in the community not for its own sake. The leaven, if it abides alone, stales. The Christian "community" is in the community for the sake of leavening it all. The Christian "community" makes common cause with the community in order that the community may become a Christian community.

As one writes, one is painfully aware of the fact that these ideal statements are but indifferently reproduced in reality. But that is the primary reason why these ideal statements must be written down. Each church does not always recognize itself as belonging to a larger Christian community, with which it must make common cause because it has common roots in Christ. Again, neither does each church nor all the churches of a community together live up to the lively hopes which we are bound to entertain of leaven. Too often they give the general impression of lumps of putty lying inertly in the mass. But the Christian community is for the sake of community and more community. The Christian community is leaven in the community. Nor is this any collectivist doctrine. The leaven works not on the mass, but from one individual unit of meal to the next, and so on through the mass, until each individual unit is leavened, and the whole is on the way to becoming bread. So the Christian community must work from individual to individual in its area until all are leavened, and the community becomes the Christian community.

This is the philosophy of the emphasis on "Christ in the Life of the Community." As the Kingdom of Christ is that kingdom in which Christ's will is done, so the community must become the Christian community in which Christ's will is done in the secret places of the hearts of all and in the open places where the community functions as a social organism. To move toward this great ideal, each church must first of all "face out" to the community in which it is located and begin to work like leaven in it.

Special materials for use in developing the community emphasis, "Building Together a Christian Community," are available from denominational boards, state councils of religious education, and the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

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The Church and the Community

By J. W. McDONALD*

THE greatest need of the church today is for a more intelligent and sympathetic relation to the community. When a vital experience is institutionalized it always tends to focus attention upon the symbols of life rather than upon life itself. Educational leaders are telling us that the schoolroom and the campus have lost much of their significance because they deal with the symbols of life. An artificial substitute for life has been constructed for use in the school. One of the goals of progressive education is the use of actual life situations for educative purposes.

Religion is even more dependent upon direct contact with community life than are other forms of education. Psychology and sociology have shown us that personality and character are formed as one meets, grapples with, and acquires skill in handling life situations. In the vital process of integrating personality, symbols aid us but they cannot take the place of actual life situations. We must not forget that words and books are but symbols of life. The information and advice one gets through the spoken or printed word do not form character. However, symbols are valuable aids to those who in their struggle with life know how to use them as tools.

Another trend in modern education is the emphasis on adult education. We are beginning to realize that adults control literature, advertising, the movies, recreation, business, war, politics, education, and religion. Adults dominate all our institutions and they form our public opinion. They determine the world in which the on-coming generation must live and work. Educators are beginning to realize the futility of attempting to educate children while adults are left unchanged. The time and money spent in such a process is wasted. Unchanged adults will undo all that the schools and the churches are doing for the children. Adults are entirely responsible for wars, depressions, and other senseless but highly determinative phases of modern life.

There is another trend in modern education which will compel the church and the school to rediscover the community. To be effective, education and religion must influence the total person. The physical self, the intellectual self, the emotional self, and the spiritual self cannot be separated. The total person must be influenced and developed. The old concentration on what was called the intellectual and the spiritual grew out of dense ignorance of human nature. Persons are not built that way. The impact of health agencies, schools, churches, theaters, homes, business, and the total community life determines the character of persons. The church must know what other constructive agencies in the community are doing and it must cooperate with them.

One of the most striking things about these trends in modern education is the fact that educators are today, by scientific laboratory methods, rediscovering the value of the methods which Jesus used. Jesus taught adults: that is,

Why should all churches be interested in the community emphasis? How can this emphasis be used to revitalize the approach of the church to the problems of our day? Why is this emphasis especially needed in the city?

he concentrated on changing adults. He knew that adults would determine the ideas, ideals, and behavior patterns of the on-coming generation. Jesus also recognized the unity of personality. He was interested in the total person—physical, intellectual, and spiritual. He recognized the wholeness of life. The question he

asked an inquirer was, "Wilt thou be made whole?"

In this article we are particularly interested in the fact that Jesus used life as it was lived in the community as material for Christian education. He did not use textbooks. He wrote nothing. He knew how easy it was for persons to substitute written creeds for creative living.

Jesus also knew that Christian education could not be confined to a building. In his day, religion was as completely housed as it is today. It was no accident that he did most of his teaching out-of-doors where the people lived. Instead of a textbook, he used current life situations. He specialized in points of tension in the life of an individual or a group. Modern pedagogues are rediscovering this method and pronouncing it the heart of good teaching.

Recent tests indicate that the 4-H club produces honesty, courage, and other character traits better than do schools, Sunday schools, and other character-forming agencies. If this is true, the reason for it would seem to be that the 4-H club deals with life rather than with the symbols of life. It is not easy to take a section of normal life into a schoolroom or a church building. A 4-H club gives the boy a pig or a calf to raise and sell. The moral choices, social attitudes, and behavior patterns which come out of such training serve one better in the business of living than traits acquired through the use of symbols.

With these facts in mind, let us see what has happened to the modern community. Let us take an actual case. A woman fifty-five years of age stood on a hill over-looking a village and the surrounding country. She said: "My father moved to this community when I was a child. The plains were covered with prairie grass. The early settlers built their homes on the wooded land along the river. Since they were not grouped together, community life was difficult. A sudden prairie fire destroyed the homes of two of the settlers. This calamity compelled them to organize to fight prairie fires. The result was better acquaintance and a strong community spirit. The prairie land turned out to be good farm land. Today the well-to-do-farmers who live here have radios, telephones, automobiles, and hard roads. When sickness occurs the patient is taken to a hospital in the city. The community has disappeared because the people no longer need one another. If we were threatened by and could recognize a common enemy we would rediscover the community. I sometimes wish we could be threatened by a prairie fire." She then added thoughtfully, "Do these farmers not have common needs and common problems today?"

This woman put her finger on the heart of the community problem. There is as much need for the community spirit today as there was in pioneer days. Regardless of its size, every community has common problems and common

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perils which, if intelligently faced, would restore a community consciousness.

Sociologists tell us that crime and many of our modern ills flourish because the community has disappeared. They also say that those of us who were reared in the small, old-fashioned community owe more than we realize to the fact that everyone in the community knew us and our families. These acquaintances and ties did much to form and to strengthen our characters.

The sociologist also tells us that the church can do more than any other agency to restore these community values. Jesus was constantly encouraging these sympathetic understandings. The intelligent, good neighbor is the foundation of community life. Jesus endeavored to do more than create a neighborly attitude; he Christianized this attitude.

As the woman quoted in a previous paragraph suggested, the values of the old-time community have largely disappeared even in rural sections. However, when we turn to the city we find the lack of community life greatly accentuated. As a typical illustration we find forty well-to-do families living in apartments crowded into one-half of a city block. Although each apartment accommodates only six families, there is practically no acquaintance. When the father of one of these families died recently, it was found that not a man who lived in the same building had ever met him. Frankly ask yourself this question: "What is city life doing to personality?" The sociologist tells us that the disappearance of the community has weakened family life. Restoring the community spirit would strengthen family life.

City life is at best artificial, and we have seen that artificial living does not produce strong character. We need the equivalent of the 4-H club for adults who live in the city: that is, we need an agency which will use as a project in Christian education the normal life which adults must live in a city. Here is a challenge to the city church.

The church is also challenged by the lack of cooperation among and coordination of the constructive agencies in the city. One survey showed that twenty-two agencies whose purpose was to strengthen family life in a city had each planned and promoted its work without knowing what the other agencies were doing. This survey also showed that the churches of the city knew little of what these other agencies were attempting to do for the home. Without coordination these agencies disturb family life and do about as much harm as good. One mother remarked, "We really need a policeman to protect our homes from the good people and good organizations which are trying to help us."

The Kansas City Council of Churches proposes to combine the emphasis on community life with two other emphases—adult education and the strengthening of family life. Particular attention will be given to informal adult education. Combining these three emphases will tend to restore the home to its rightful position as our most important educational agency. The home will be treated as a place where parents as well as children are being educated. It is the point where all ages meet in normal living and it is the place where the contact of the members of the family with the community can be used in the process of Christian education. The council will encourage every church in the city to become acquainted with its local community and to become acquainted with the constructive agencies which serve the city as a whole. The council will also lead a movement to bring about better coordination of the constructive agencies in the city.

Help for the Local Church

Enlisting and Developing Church Workers

IF WE only had more workers!" Is there a pastor or church school superintendent who has not thus exclaimed? And is there a church which would not be more effective if its workers were better prepared?

To help solve such problems as these, which are faced by practically all churches, the International Council of Religious Education has recently issued a guide for building a local church program of leadership education. Its title is *Enlisting and Developing Church Workers*, its number is 507, and its price, 15 cents.

The first section offers suggestions for determining what workers your church needs. The second section helps to answer the question "Where can we find workers?" The third section offers practical ideas for enlisting new workers and interesting them in the church program. Then there follows an inspiring section on the qualifications which might be set as goals for all local church workers. Section V suggests ways in which the reluctance of some church workers to take training may be overcome. The next and longest section of all lists and briefly describes twelve significant methods of leadership education. Section VII suggests ways of deciding who in the local church shall be responsible for developing and administering the program of leadership education.

These main sections of the bulletin are followed by some appendices which contain a brief description of the New Standard Leadership Curriculum and a list of suggested reading materials for local church workers.

This new bulletin is recommended to every pastor, church school superintendent, general church officer, and member of a local church board of Christian education.

The Committee on Christian Education in the Local Church

"We have no committee on Christian education in our church, but are thinking of appointing one. Who should be on the committee, and what should the committee do?"

"For several years we have had an active board of Christian education, but we think it might do better than it has done. At a recent meeting it was decided to try to gather all the suggestions we could find."

There has just come from the press a new International Council pamphlet entitled *The Committee on Christian Education in the Local Church*. This pamphlet was prepared just because of the numerous requests such as those quoted above. It is Bulletin No. 603 and sells for 10 cents.

The very first section of this bulletin asks, "Why have a committee on Christian education?" Surprising as it may seem, this section does not recommend that every church have a committee, but draws some distinctions, pointing out, however, that most churches at present need such committees. The next section suggests the proper responsibilities for a local church committee on Christian education. Section III deals with the ways in which the committee might be constituted. Another section tells what some committees have actually done and thus provides inspiration as well as many practical ideas. The final section gives a rather lengthy list of classified source materials.

Copies of these new bulletins may be secured from a denominational board, a state council of religious education, or the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

Reach the Unchurched

By J. ROBERT HARGREAVES

A SHORT time ago, at a school within walking distance of the Chicago loop, a principal took me on a little round through the classes. From the first room we visited he called out three boys and introduced me. He asked them how things were going and gave them a word of commendation. I thought that probably they belonged to some groups having special responsibilities, but I discovered that each one of those boys had been a problem case. One had stolen, another had been provokingly quarrelsome, and the third had utterly disregarded all rules of restraint. Through some influence exerted by the school staff, these fellows had entirely changed their attitudes and were carrying on their work and contacts in an exemplary manner. We had a like experience in the next room visited. Back in the office a little youngster came through and used the principal's washroom. The lad was not forward nor presuming, but simply felt perfectly at home and unafraid. This little boy was a tamed incorrigible and was moving happily under a new guiding influence and was proving that conversions can take place at a very early age. Now if I had accused these school leaders of teaching religion, they might have been defensive for fear of being misunderstood, but I would have been very non-sensitive if I had not detected the wholesome Christian atmosphere of the whole place. This school is in a section where there are few churches, and those not strong. It is in one of those districts which is considered a serious missionary problem. Dark pictures have been drawn by deeply interested people. Those pictures would not be so dark if some of the holy influences were better understood.

In reaching the unchurched, many public schools in the large cities, and farm extension organizations in the rural districts, are in position to yield the main influence, and that through their own regular programs. This does not free the church, nor is this statement to be considered a matter of comparison. We are simply stating a condition which is a result of the successful efforts of the past, and to which church leadership should give careful consideration. We need only to consider the statistics of a few characteristic centers to realize the need for a change of emphasis in approach. It is our feeling that these groups should receive equally sacred appreciation with the church appointments themselves in so far as their processes work out the religious values for which the church has stood, and that we should seek every legitimate means to further these influences without making comparison in values between them and direct church objectives.

TECHNIQUES AND RESULTS

So much hinges around the term "salvation" and the idea we try to convey through it. The question arises, "Is salvation a transformation of life, or is it an acceptance of a particular philosophy of God with the expectation of a conduct adaptation, sealed or recognized by a ritualistic observance?" Both of these ideas express truth. They are not at variance. In some cases we have changes which are sudden, almost to the point of being cataclysmic in character. Such have not been uncommon. We also have just as real spiritual

changes which are gradual and worked out through a developmental process, in which the spirit of Christ must have been working, for there have been definite and lasting results. We make a mistake when we compare sources of Divine Grace, for by so doing we bring into question the Divine wisdom and planning. We can be happy to observe that the Spirit of Jesus can operate just as definitely through a helpful party or a carefully arranged situation, wherever found, as through a church appointment. The church spirit is so widely and variously expressed that it cannot longer be confined to conventional organization procedures.

We are privileged to rejoice that, in a growing number of situations, the public school is really a religious institution, and the same can be said concerning many farm extension appointments. Because of the wider opportunity of the schools, both as to the numbers reached and the periods of contact, they probably have more actual conversions, through the developmental process, than any other organization has. This widening influence of the public schools and those associate organizations which can go under the head of non-ecclesiastical, marks one of the greatest triumphs of past church leadership. We should pray for power to recognize our own children and to hold for them the feeling of family relation. Our next great church move should be the finding of the diplomatic and statesmanlike way of "reaching the unchurched" through those public and private agencies which have the larger contacts with them. Within a generation, yes, within twenty years, the emphasis in education has changed from preparing youth to make a living to the idea of guidance in complete living—this applies to the schools, the extension departments of the colleges, and to several volunteer agencies. If such were not the case, it would mean a most fearful indictment of the church. If the institution, which is not an end in itself and whose glory is in losing itself, had not during all these years created specialized methods of approach and permeated the same with its spirit, the shame would be more than it could stand.

NEW TYPES OF SALVATION

An opportunity room case. Carl came to the sight-saving school as a very serious behavior problem. He had quarreled with all the boys in the schools he had attended and at the age of eleven had reached only the fifth grade. His own diagnosis of his case was: "I am awfully dumb in arithmetic." The teachers set about proving to him that he could do what others could in spite of his handicap. It was soon evident that this training was making a marked change in his attitude toward other children. He no longer felt himself different from them. This boy is now perfectly normal in his reactions and the chip on the shoulder has disappeared. He was not told he should be better. Possibly his sins were not discussed, but sympathetic people using methods which had been developed through the influence of the Christ spirit found a way into his life with the results described.

Another case of special provision. John was parolled from the parental school and was required to report at stated in-

tervals to the juvenile court. During the first week in the shop classes he showed his instructor his ticket of leave with an attitude of "what's the use." Even his mother considered him incorrigible. In some way the shop teacher found out that he had a liking for boats, and, with the cooperation of the boy's step-father, an old hull was purchased with the understanding that he rig it up for a cruiser. He made drawings and sketches and from them he built the cabin and other parts in the school shop and they were then taken home and fitted together. He proved such an intelligent and industrious student that at the end of the year the school recommended him to an industrial plant where he still has a good position. But some critic may say, "That is all very interesting, but of course it is not salvation and cannot be termed a religious experience." In answer we might ask, "What then should it be termed, for if the spirit of Christ was not the underlying influence, by what power was he reclaimed?" These special provisions for delinquents and defectives are religious in character because born of the spirit of Christ. Only teachers who are truly Christian can succeed in such places.

Salvation as expressed in fuller life possibilities. Tony was a little Italian boy living in a very tough water-front district. One day his supposed father approached the school principal with the suggestion that Tony be put in a reform school saying that he was no good. The principal disagreed, but the man insisted. Then the question was put, "Are you his father?" This question revealed the fact that Tony had been unfortunately born and farmed out to this man in his babyhood. Now for the significant point—when the principal discovered the boy's background, he had a conference with his teacher and they worked out a plan to make up, in so far as possible, in the school what the boy was missing at home. With enthusiasm the principal remarked, "You ought to see how he is blossoming out." At this point I asked the principal to stop and write me the story, saying that it was such a narrative as this which finds its way into our missionary magazines for the purpose of encouraging giving to missions. The answer was, "Why that's just an everyday occurrence." On further investigation of that district, I discovered the truth of his statement.

An unlocked life. I was in a supervisor's room and noticed a letter written on a scrap of paper pinned on the wall. My curiosity was noticed and it led to an explanation. Mary was a little girl who had been declared by psychologists as unfit for school advantages. The supervisor and teachers could not accept the verdict. They searched into the child's history and discovered that she had never been allowed playthings, had no companions, and had never heard English spoken in her home. She had a locked-up life. The teachers then brought to bear the very latest things in pedagogical science. They delivered that little child from her bondage and that piece of scrap paper pinned on the wall was a letter of appreciation written by the child herself. I have never seen a more beautiful trophy in any school department, and it was shown to me with justifiable pride which marked the supervisor's interest in human life. "Was this the spirit of Christ?"

But in an ever-widening circle, very real salvation is coming to other than problem cases. In an unattractive district of one of our northern states, a young girl was inspired, in her 4-H Club, to attempt home beautification. The home was a little house without any fence around it, there was not even grass growing in the yard. The chickens and the pigs could come as far as the kitchen door. A few yards away

there were a few trees which constituted the cemetery for old farm machinery. It was a discouraging situation, but the girl found a few pieces of wood that would serve for posts, dug holes herself, and made a fence for the front yard. She planted some flowers. She built a little arch by the side of the front door and trained some vines over it. About this time her father began to awaken a little, and he cleared out the old machines which were eye-sores. Soon the whole family became interested in their living quarters. What the young girl did was noticed by the neighbors and they began tidying up. Eventually, the whole neighborhood changed its attitude and with the tidying came a new hopefulness. This kind of thing is going on in a multitude of places as the result of farm extension work. Economic values are considered, but more and more emphasis is being put upon the spiritual as a basis for legitimate and needed economic emphasis.

CHURCH LEADERSHIP ADAPTATION

While we rejoice in the spirit of these Kingdom influences, we are also conscious of the responsibilities which are involved. A text of Scripture comes to mind, "I will give you two thousand horses, if you on your part will put riders thereon." Statesmanship is now required in order to adapt to this widening realm of spiritual influence the best this period can afford. We must recognize: (1) That these organizations are now well established and have their developed techniques. (2) That these increasingly influential contacts are limited to a few years—in the schools from six to sixteen years, and in the farm extension departments during the late teens and early twenties. The same is true of many of the outstanding volunteer agencies. Instead of using our limited funds to start, as it were, from the ground up, would it not be better for us to find a way to build in connection with the influences already started in the institutions named? (3) That we can lend inspiration to the work which is going on. We cannot gain our desired end through superimposed programs. We must find a way to work with the programs as they now exist, and that without interference with group prerogatives.

Plans for Community Emphasis

Following the two successive annual emphases on the home and the church, the interdenominational field emphasis for the year beginning next September is on the community. The slogan adopted is "Building Together a Christian Community."

In addition to detailed plans being made by state councils and denominational boards for carrying forward this emphasis, the following provisions are being made through the International Council:

A pamphlet, *Building Together a Christian Community*, giving detailed plans and suggestions, price five cents.

A series of ten articles being made available to the religious press.

A community survey guide "Know Your Community," available after September 15.

Script for radio broadcasts furnished free to those who can secure time on local stations.

Series of articles interpreting and guiding the emphasis to appear in future issues of the *International Journal*.

Address requests for these materials to the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.



Building Nazareth Town

By ALICE BARTOW HOBENSACK*

THERE have been so many articles written on how to build a village of Nazareth that I almost hesitate to write another. But we had so much fun and learned so many worth-while things while building our village that I have taken my courage in both hands to tell about it.

The juniors were going to study the life of Christ and had decided that one of the projects might well be the building of the village of Nazareth. We had little space, little equipment, no money, and inexperienced teachers, yet we proceeded.

We started by studying the geography of Palestine. It took several weeks. We wanted to know whether it was flat country or mountainous country; the kinds of flowers that grew near the village and the types of trees. We looked up references which could be found in the Bible. We studied *National Geographic Magazine* pictures and we listened to a woman in the community who had visited Nazareth.

Finally we started to build. There was much excitement as we made our initial plans, cleared our space for action, and started to work. Three oblong class tables were to be the base for the village. They were pushed together against the wall. We must first have the gently rolling slopes of Nazareth with the mountains in the background. How could we build the slopes? "Boxes of different sizes," suggested one of the boys. It looked as though the "A and P" had been besieged when the boxes began to arrive at the next session. The large ones were placed against the wall, then the next size in front, and the still smaller ones in front of those. Brown wrapping paper was tacked over all of this and brought down to the edge of the table. It gave a gently sloping effect. The next session saw glue and brushes, sawdust and dye appear on the scene. The sawdust was carried to the basement where it was dyed a deep green (as well as the children!) and was laid on the floor to dry. Next, the hills were covered with glue by a happy army of brush wielders, and the dyed sawdust was stuck thickly all over it. Presto!—the green grass on the sloping hills of Nazareth.

The mountain ridge was the next consideration. This was made of heavy cardboard, each mountain in a section of its own so that the individual mountains could be fitted in be-

hind each other and not look so stiff as they would if made all in one strip. The mountain range was colored in pastels so it could be smudged to get the shadings. There was much poring over pictures at this stage of the building in order to color the mountains and to get the snow on the peaks.

The group stood back to survey its work and decided that there must be a sky. The woman who had talked to them had told the boys and girls a curious fact—that the sky in Palestine was very, very blue in summer and slate gray in winter. The group therefore had to decide what time of the year it would be. Finally, the decision was that it would be summer. A long stretch of wrapping paper was tacked on the wall the length of the tables, but this proved too dark for the bright blue they desired. A search was made and three white window-blinds were found, pasted together, and stretched across the wall. These took the blue powder paint beautifully. The group had gone as far as it could without more study.

What kind of houses ought they to put in their village? Back the group went to discussion, stories, pictures, and dramatizations for several weeks. As they looked at pictures, the children realized that they would need houses of several sizes: small ones for the distance and larger ones for the foreground; some with flat foundations for the level spaces and some with graded foundations for the hillsides. For the houses the children used square cardboard boxes and shoe-boxes turned upside down. Lengths of cardboard were cut and pasted around the top for the parapet, outside steps were made and glued on, windows and doors were cut, and all four corners were supported by small strips of wood inside the house. The houses were then painted with white powder paint, shaded with gray for the stone markings. When they were finally finished after several weeks of work and placed here and there on the hillsides, they looked realistic.

Paths were made of sand, but it still looked bare, so trees and flowers were the next venture. Here great ingenuity was shown by the boys and girls. For some, trunks were made of brown modeling clay; pipe-stem cleaners dyed brown were the branches (they could be stuck in the clay trunk and bent in any shape desired); and palm leaves were made out of

* Warren, Massachusetts.

(Continued on page 22)

Experiments in a Rural Church

By JAMES T. ALBERTSON*

A NEW pastor was appointed to a small town in the drouth section of the middle west. The church life in this town was at a low ebb, for things had been and still were discouraging. The farmers had received only "half-crops" or less for several seasons, and their outlook was poor and disheartening. The church situation was equally discouraging, and the few substantial folk who remained loyal were about ready to give up hope and say, "There's no use." Church attendance had declined to a point where a dozen made a "good crowd," and the young people of the community had drifted away from the church.

The financial program of the church had been conducted upon a "hit and miss" plan. The Board said that an every-member canvass was impossible, and former preachers had been forced to live without knowing how much they could depend upon. However, after a few weeks of getting acquainted, the Board was called together and an every-member canvass proposed. Immediately the majority said, "It can't be done." But the new pastor's family had a proposal to make. If persons on the Board would visit every member of the church and ask for minimum pledges, the pastor's family would serve a dinner to the canvassers and their wives and husbands. This was with the understanding that all of the canvass must be completed within a certain length of time. The check-up dinner was held, and when the final figures were tabulated the results proved a decided success. With this encouragement, the work of the Board was small throughout the rest of the year, and no great financial drive was made at any other time.

Interest in the preaching program had fallen down to a low plane, and so a "preaching program" was planned and announced. The pastor restored an old mimeograph which had been idle for years and issued bulletins each Sunday. This, together with an attractive and worth-while preaching program, helped to stimulate new interest. Men who for years had not been in church for anything other than funerals began coming occasionally to church. On four Sundays during the winter season the congregation got together for a pot-luck dinner at the close of the morning service, and the response was exceptionally good. Instead of an evening service on those days, afternoon vespers completed the day's religious activity.

One of the big problems in the church (as in every church) was with the young people. How could they be reached? How could those who were not in Sunday school or Christian Endeavor be interested? What could be done for a rather weak Christian Endeavor organization? These and many other questions were tumbled around in the pastor's mind. This was the most difficult problem in connection with the church, for the young people were drifting away from its doors. After reviewing the successes of other ministers, a group of the older young people (those who were out of high school) were invited into the parsonage for an evening. During the evening two proposals were made to them. The first, which was discarded, was that this group begin a hobby club; and the second was that they begin working on a camping program for the younger folk of the community—such a

program to be sponsored by the church. Available camping sites had been surveyed and the best proposition came from the Y.M.C.A. of a neighboring city which had a camp about forty miles away. After the group had begun work on the planning of the camping program, and an advertising broadcast had been made from a nearby radio station, plans were laid before the church Board for official backing. After much questioning and discussion the Board agreed to try "to back" the program, with the warning to the pastor that perhaps it would come out of his pocketbook. The Board agreed to try to raise \$100 to guarantee the rent and running expenses of the camp, and each camper was then to pay \$2.50 or its equivalent in food. There were to be four camps of one week each, for high school and grade school boys and girls. Transportation was provided by the Board, with the gas bill being paid out of the camp funds.

This program succeeded in awakening the community to the needs of the youth of the community, and it helped to restore lost interest in the church. It was a beginning to what will probably be an enlarged program of the church in the future. Young persons were reached by this means who had not attended or been in church before, and the results were gratifying. The additional financial aid was not a burden, but proved to be a real sharing adventure.

But the camp program was for a limited period, and the greater part of the young people's problem still remained to be solved. One of the needs of the community was to provide something for the young people to do on Sunday night. Another experiment was conducted in a combination Sunday evening service. This service began at 6:45 when the young people of the Christian Endeavor gathered for their meeting. At 7:30 the evening church service was held with the center of interest such that practically all the young people stayed for it. Then at 8:30 the Christian Endeavor group went to some home for an informal social hour. There was no planned program for this hour, but the time was spent in visiting, listening to the radio, singing, and discussing subjects of common interest. After a light lunch, furnished by the hostess, the group adjourned by ten o'clock. The success of these meetings has been astonishing, and the church is now reaching more young people of the community than at any time in the past fifteen or twenty years.

The men of the church had been inactive because it was too easy to let the ladies do the work, and so a program was outlined for the men. The church was in need of repairs and improvements were necessary. At a called meeting of the men, they decided to begin a program of activities (the first of which was a "fish fry") which would bring in money enough for the repairs. This led to the organization of a men's brotherhood and the satisfying of a need in their lives.

All the enterprises mentioned here were conducted in this little rural church, and the effect of each has brought new life to the church and community. A sense of obligation that was lacking before has sprung up among these folk. New friends have been made and old friendships have taken on new meanings. The moral tone of the community has been raised. A sincere effort is being made by many to live a finer, truer, more Christlike life than before.

* Minister, Oto Federated Church, Oto, Iowa.

Religious Education Week in Church and Community

HOW did you observe Religious Education Week? This inquiry, addressed to a number of church and community leaders reported by state secretaries to be doing significant work, brought much suggestive and concrete material. Space permits only a summary of some of these stories. The September *Journal* will carry additional material of this sort. These stories, together with an article by Mr. Swearingen in the September issue, and the bulletins and leaflets available should enable the leaders of any church or community to plan an effective observance.

Fred Opperman, of Central Christian Church, Walla Walla, Washington, writes that their very successful and meaningful observance went something like this:

Advance publicity and program arrangement.

All-Church Workers' Conference to which the entire membership of the church was invited. Dinner was served; a devotional was held, and then each department head and each group leader made a five-minute survey and statement of objectives and ideals in his particular phase of work. The director of education made a statement as to the total task and called for certain general reports: such as, finance, attendance, additions to the church, enrolment, et cetera. Thus a complete picture of the educational program, including the pastor's activities, was presented to the membership.⁸ This conference was held on Wednesday evening.

Sunday morning at the church school hour *Rally Day* was observed, with parents who desired visiting their children's departments. At the worship hour (11:00 A.M.) the pastor spoke on a theme appropriate to the observance, and at the close there was a dedication service for all the workers of the church and its school.^{4, 5}

Dr. George W. Owen, Pastor of First Congregational Church, Hyde Park, Massachusetts, reports:

We prepared a rather elaborate interdenominational education exhibit in a vacant store in the heart of town. This attracted a good deal of attention. We have also done something along the line of parents' visitation Sunday at the church school, an exhibit of the pupils' work, and a parent-teachers' meeting on Sunday evening.⁷

Dr. Marion J. Creeger, Minister of First M. E. Church, Middletown, Connecticut, writes as follows:

It has been our custom in this church for a number of years to call the attention of our entire constituency to the value and importance of the church's work in religious education during the last week in September. We usually use the last Sunday in September as the occasion for a "Promotion" service as a part of the morning service. At this time we formally move the classes along from department to department in the presence of the adult congregation, with some form of recognition of the advanced step that is being taken. In the case of the incoming junior class, we present each member with a good copy of the Bible. One of the reasons for presenting the Bible to these children, as we explain it to them, is that they are now to spend a good part of a year in becoming acquainted with the history and the content of this very important Book. The whole occasion is made as impressive as possible. Following the promotion service, the children return to the departmental rooms for the second part of the two-hour session. Young people and adults remain in the sanctuary and are addressed by the minister on some phase of religious education in its relation to the total church program.

One year we held, in the late afternoon, a joint social for the children of the school and their parents with a simple potluck supper. Following the supper the children engaged in a

planned and directed recreational program, and the minister met with the parents in another room to explain to them, "What We Are Trying to Do with Your Children in the Church School."

Miss Ruth G. Williams, of the Waltham Congregational Church, Waltham, Massachusetts, briefly outlines the following plan: (1) A "retreat Sunday" for the leaders in spiritual preparation for the year's work; (2) a general home visitation; (3) opening session of the church school; (4) a parent-teacher association meeting with a specialist as a speaker; (5) a series of departmental Sunday evening teas; (6) a series of evening "at homes" for parents and teachers in selected homes in various parts of the parish.

Miss Hattie A. Pownall, Director of Religious Education of the Church of Our Savior, also of Waltham, Massachusetts, describes in some detail a plan for using Religious Education Week for a very specific educational purpose, including also the retreat to which Miss Williams refers.

Our programs have varied from year to year. We begin with the preparation of the officers and teachers¹³ for the year in a retreat at the Clara Barton birthplace in North Oxford, Massachusetts. This is held on a Sunday, with a constructive program of service and conferences with outstanding speakers, lunch, rest periods, business meetings in which objectives and goals are worked out, campfire, and a closing worship service. These retreats have been a part of our cooperative program with the Congregational Church, also with the Sabbath School Union in our denomination held at Cedar Hill.

Our pastor, Rev. Edgar R. Walker, has preached some very enlightening sermons stressing religious education and the part of the church school in the teaching program of the church.

Parent, teacher, and pupil socials have been held in which the teacher and parent have a closer contact, and the work of the class and school is brought before the parent. Courses and lesson material are also explained to the parents. Visitation in the homes of the pupils is stressed, and teachers try to call on their pupils.

As a part of our year's program one year, a very interesting, constructive, and enlightening project in World Friendship and International Peace was planned and worked out by teachers and pupils. Our aim was so to acquaint our pupils with the part which each nation and race plays in our living and the part that our nation plays in the living of other nations as to create in the minds of the pupils a greater appreciation and feeling of world friendship and universal brotherhood and bring the nations closer together in the ties of International Peace. The pupils and teacher of each class chose what unit or phase of the project the class would like to follow out. Briefly, it worked out as follows:

Primary Department	Our Toys
Junior Department	
Grade IV	Our Houses
Grade V	Our Clothing
Grade VI	Industry and Transportation
Intermediate Department	
Grade VII	Music
Grade VIII	Food
Grade IX	Science
Senior Department	Religion
Young People's Department	Forms of Government

A few of the most helpful books of reference were: *Through the Open Door*, *The Nations at Work*, *National Geography of Elementary Economics*, *National Geographic Magazine*, *World Friendship Among Children*. The sources of the raw

(Continued on page 36)

Youth's Newer Morals

By YODER P. LEITH*

THOSE who say there is nothing new under the sun, there is the perennial answer—youth. One of the inward, psychological necessities of youth is to think that it is different, to have the feeling that it is discovering something for the first time. From my observation in, and out of, summer conferences, I have come to the conclusion that the present crop of eighteen-year-olds is bent on "being different" in a different way. I believe that we are seeing the evolution of a set of personal morals, as distinctive to this generation as was the "flaming youth" code of the 1920's.

I

As indicative of the direction which this trend is taking, I point to the results of a boy-and-girl-relations project in two recent youth conferences. The procedure in both was the same. For two hours a day, over a period of five days, a group of older high school boys and girls gathered to set up moral standards acceptable to themselves. They were given to understand that their conclusions were in no way to be influenced by fear of disapproval or censorship from the conference leaders. Each group engaged on this project averaged approximately thirty students, out of a total conference enrolment of about two hundred. Let us follow the workings of one of them.

On the first day the students suggested more than sixty problems of personal conduct connected with boy-and-girl relations. Typical of the list were: dating etiquette, petting, "the line," morals and dancing, use of cars, attitude toward parents, drinking, getting a job, late hours, double standards, et cetera. These were classified into the four areas of: morals, dates, finance, and equality. Different persons chose to investigate one or another of these divisions, with the result that four committees were soon actively at work.

On the second day the whole group convened to hear the preliminary reports. It had been agreed that a majority vote of the class would set any standard. It was not expected that all preliminary reports would be approved, but it was hoped that by Friday a set of statements could be drawn up which would be acceptable to all the students.

At the outset a disagreement arose over one committee's report on cocktails. The matter was thrashed out in open discussion and then sent back to the committee for further study. This was typical of the work throughout the week. In order to gather more points of view, each committee prepared a questionnaire, to be circulated throughout the conference. One which I recall was on girls' smoking and had separate columns for the replies of faculty, girl students, and boy students. It was expected that there would be some sharp differences of opinion among these classes of returns. There were!

II

Out of a volume of final statements and commitments I shall mention a few. Drinking was definitely ruled out. To some this may not seem surprising. I can hear the average, older person saying, "It had better be! Imagine young people at a Presbyterian summer conference daring to think otherwise!"

* Pastor, Manchester Presbyterian Church, Pittsburgh, Pennsylvania.

It cannot be emphasized too strongly, however, that all decisions came as the absolutely free expression of the young people. Not only would they have dared to think otherwise, if such a view had been to their liking, but they would have had no hesitation in saying so. In fact, a minority held out for two days on the cocktail question, already referred to. Their proposal was this: While we disapprove of alcoholic drink in all its forms, we nevertheless believe that accepting an occasional cocktail at a dinner party is preferable to running the risk of offending one's hostess. This view was finally withdrawn on the following consideration: No respectable hostess would serve cocktails to high school students.

It was interesting to note that, in addition to the usual array of arguments against the use of liquor, there was in the atmosphere the constant feeling: drinking is not smart; it is not "new." From sheer spunk, youth may yet prove too tough even for the high-pressure liquor advertisers.

The committee on dates had more questions referred to it than any other. Of special significance was the attitude toward what my generation called "necking." The word has persisted, but today's youth has put more restrictions around these milder interchanges of affection between the sexes, taboos which were not so much stressed in the night-riding '20's.

Quite definite was the opinion that any kiss, soft word, or caress must be "meant." This put a limit to their number, ruled out promiscuous petting, and lengthened the time which a boy and girl should be going together before such interchanges should occur. Parallel with this was the decision that high school students should not go together "steady," or, if so, for not more than a few months. Most "necking," therefore, was pushed into the future. Strange to say, a large majority of boys were opposed to "parking dates," in cars. Opposition of girls to this form of dating was less marked.

On the other hand, nearly all of the students believed that some tactual show of affection among high school students was permissible, or even desirable, if it were guided by good taste and subject to careful restrictions. One boy even felt that he had not done right by a girl if he had gone with her for six weeks without even offering to kiss her.

I think we can say that today's young people are facing quite seriously the dangers inherent in social relations between the sexes. As I compare their attitude with that of the preceding generation, when couples went out frankly, and rather mechanically, for the purpose of necking, it seems that the newer code is more sincere, far more conservative.

A similar trend toward reasonableness was noticeable in most of the questions discussed. Profanity was condemned because it cheapened both boys and girls. Although smoking was not considered wrong in itself, it was considered unnecessary. A boy did not need to smoke in order to stand in with any popular crowd. An overwhelming majority of the boys thought that a girl lowered her social standing by smoking. About half of the girls thought so.

A hasty survey of some of the remaining problems reveals that boys like to earn their own date money, dislike

Dutch treats, prefer girls who use cosmetics in moderation, condemn "gold diggers." Girls enjoy inexpensive dates, would not marry for money, do not require that their boy-friends be handsome, do require that they be physically strong.

III

So much for what youth thinks. How does it act? Most of us will agree that today's young people are characterized by frankness. It can scarcely be said that they are more frank than those who have just preceded; that would be impossible. But they are less conscious of trying to be so. Tops are eliminated from boys' bathing suits, yet no one remarks about it. On the ball field shirts disappear, exposing sun-tanned, masculine backs. But few young people comment, and even squeamish spectators confess that somehow it is not offensive. There is a basic difference between this sort of undress, for the sake of comfort, and the rolled stockings of the flapper era when part of the purpose was to make grandma open her eyes.

If youth is frank in its discussion of current problems, it expects its elders to be the same. One matter which seems to puzzle young people generally is the church's apparently two-way stand on dancing. "Why," they ask, "does the church give its tacit approval to dances held at high schools, and yet forbid dances in its own recreation rooms?" The answer has been rather hazy. To be consistent, it would appear that the church should vigorously oppose both, or neither. The two-way stand lays a church open to the charge either of ecclesiastical weakness or of bigotry.

The problem is one which is not always for a pastor to solve. About one fourth of the churches represented in the discussion groups permitted dances under church auspices but not on the church property; one permitted dances in an adjoining parish house; the majority forbade them. Some churches which have settled the problem by permitting dances have discovered new difficulties for old. But the question cannot be side-stepped indefinitely. Youth is asking, "Why?" Possibly the young people, themselves, with their new trend toward seriousness, may help the church to see its way through to a sane solution.

The newer seriousness can be noted further in the decline in horseplay. Veteran conference leaders report that the

last nights are becoming less and less of a problem. Pajama parades, after-hour serenading, stacking of rooms, and similar hoodlumry are passing. Can it be that youth's urge for radicalism, while still present, is finding an outlet in such ways as the new attitude toward war and economic injustice? Whether that is good or bad depends on one's point of view.

To sum up, the trend of the newer generation is toward a more conservative code of personal morals, and toward a more advanced view of the broader social problems. What has caused this change? In part it is the urge to be different. The rebellious, standard-scraping era of the past did its job well, so well that there was no further that the next generation could go. To be original, today's youth must move in new directions. For that reason, if for no other, the girl of 1936 looks upon the high-ball antics of the aging flapper with the same pitying tolerance with which that moral rebel once regarded her straight-laced auntie.

But there are other causes. There is, for instance, the feeling in the mind of youth that older people have made pretty much of a mess of things. Goodness knows, we have been preaching it to them! The war, our economic insanity, and our other social maladjustments have all contrived to build up in the minds of young people that we need taking care of: hence their seriousness.

Many older people smile when they hear such trends referred to as something new. Ever since the dawn of society, they point out, man's moral index has moved in cycles. Persons who can remember the moral earnestness of the days of the Student Volunteer Movement say, "Youth is simply coming back to our point of view." Is it fair, however, to rob youth of the illusion, even though it be one, of discovering something afresh? We might go further. Can it be that each generation actually does discover a small area, or at least a combination, that is truly original? An old man used to tell me that there was no essential difference between the buggy and the automobile: they both had wheels! It seems to me that the 1936 crop of youth has a valid claim to newness. Young people are working out their moral codes along lines which are different from those which preceded; they may even present us with something new under the sun.

International Council Summer Camps and Conferences

Dates for 1936 Season

LAKESIDE, OHIO

June 23-28—*Christian Youth Conference of North America*

LAKE GENEVA, WISCONSIN

June 27-July 3—*Council Officers' Training School*

July 27-August 8—*Conference on a United Adult Movement*

August 17-29—*Youth Camp* (combining Lake Geneva Older Boys' and Older Girls' Camps)

LAKE WINNIPESAUKEE, NEW HAMPSHIRE

August 10-22—*Older Girls' Camp Conference*

August 24-September 5—*Older Boys' Camp Conference*

GENEVA GLEN, COLORADO

August 10-22—*Youth Camp* (combining Geneva Glen Older Boys' and Older Girls' Camps)

Detailed information regarding these enterprises may be secured from Dr. P. R. Hayward,
Director of Young People's Work, 203 North Wabash Avenue, Chicago, Illinois.



What Camp Has Meant to Me

Some Testimonies from Graduates of International Camps



I HARDLY need to think to write an appreciation of Geneva camps. Nothing to date, outside of my home and parents, has had so profound and far-reaching an influence on me as the four seasons I spent as a camper at Geneva Point on Lake Winnepesaukee.

These four summers were the ones preceding all four college years—those years when so many become disillusioned about human nature and find their childhood conceptions of religion irreconcilable with the realities they find facing them. The strong, practical religious teachings at Winni—that stood for no superstitious nonsense and yet built an unshakable faith in Jesus and his Way—saved me from that reaction to religion which I have found in so many of my friends. It was a stabilizer which I could not fully appreciate at the time, but which I have been aware of many, many times since.

In other words, like all good things, Winni is more than an experience; it is a slow steady growth. It forms a strong foundation for life, and then, instead of holding you there, pushes you on to the ever-widening world ahead of you. I have seen great dreams born there, have seen them slowly take root, and never lost sight of. Geneva camps give dreams, and because of Geneva, dreams are translated into action.

One of the greatest attributes of camp is its ability to bring out latent talents and hidden qualities in people. This results in increased self-confidence, and every camper leaves camp a bigger person.

I shall always carry near to my heart the sheer breathtaking beauty of the New Hampshire scenery. I have wondered whether camp would have meant as much in drab, ugly surroundings. True, its inherent values would still be present; but it would not be the same, for the real meanings of life were expressed, during those never-to-be-forgotten summers, in the strength of the mountains, the depth of the waters, the "straightness of the pine trees."

And what could have affected me more than that influence which was definitely responsible for my husband being in the ministry? For out of his experience at Winni came that dream and its materialization. I mention this because no other wife is so married to her husband's vocation as is a minister's wife!

This would be incomplete without a word about the effect of the contact with great personalities which camp affords. I always felt, sort of, that I was walking with God's elect. And from camp and its wonderful associations came a composite picture of what kind of person I wanted to grow to be, of what I idealized the most.

Does this give the picture of camp? No, it doesn't to anyone who has never experienced it. But those who have know with me that its truest meaning cannot be expressed. It can only be realized as something which is reflected in every thoughtful deed and word of your life. Everything that is "best" somehow links back to those days at Winnepesaukee.

—CHARLOTTE MORRIS CAMPBELL
Sewickley, Pennsylvania

✦ ✦ ✦ ✦

Scores of Geneva campers have said over and over again that what camp has meant to them is beyond all expression. I am among these who become very humble, for camp has not only been a guide post but a measure by which I evaluate all things which make up my life.

Geneva Glen Camp gave me a finer sense of values so that I have since been better able to recognize the really worth while. I know my life has been much fuller and I am enjoying it the more because of the vision of the worthfulness of service, truth, prayer, growth, and a zeal to see things to a finish.

Friendship is an experience most of us have from childhood. However, at camp, as nowhere else, I found true friendship. The contacts I made there have been the richest and most satisfying that I have ever made. A vacation trip to Texas last December was prompted by my desire to visit with one of my Geneva friends and his family. So many of the pals I met and learned to love at Geneva embody the ideals and spirit which is Geneva.

Camp has been a very steady influence for me. It has not been easy for some of us, though we have had steady employment through the past years, to keep our heads and stay in the right paths of thought and activity, but here again camp has stood as a standard of attainment and as a balance.

The meaning of brotherhood as fostered by our International Camps has helped me to understand race problems and has influenced me to take a definite stand toward world peace.

The great contribution of Geneva to me has been that it has strengthened the foundation of faith on which I have stood. Prayer has a definite place in my everyday living.

At Geneva I came to realize the vital place which the Church holds in a community, and since then I have tried to keep a closer contact with my church and have endeavored to make my contribution to its program.

—WILLARD BOZETT, Bank Employee, Denver, Colorado

International Journal of Religious Education

The alluring hills in the distance, the still broad span of a sparkling lake with the sun dipping close to the horizon in the west have all left me with an experience of the great reality of God in the universe. For the first time in my life at the evening tryst services by the lakeside I came to this realization. It grew into a vital religious experience that has changed the whole course of my life, spiritually and vocationally.

Camp continued to be a growing experience during the four summers of my stay. In that time I came to the realization of the value of prayer for my life. Through it came a personal faith of infinite worth to steady my life in purpose and plan. At camp were personalities of exceptional leadership who influenced my life, but at the time I was unconscious of their molding power. Only upon reflection as to the mode of my life before and after going to camp can I see the change. The experience gave me a new incentive for life, a new faith to live by, a new philosophy of life on which to build. It has meant more to me than words can ever express.

Through the courses of instruction and fellowship with other campers and faculty, I received the inspiration and material to return to my local church and community to do a piece of active service for the Kingdom. Camp enabled me to help revive a dead young people's church program and stimulated me to be of the best, though humble, service I could to the county and state young people's cabinet.

Although camp at the time did not furnish me a social outlook, it laid a foundation and paved a way for me to be receptive and awake to the needs of the world spiritually and materially. It gave me that growing sense of being aware to all reality. It provided me with the precise and definite formula that "The Way of Love" can and does work in the world for the ultimate good. During my last year as a camper, in 1933, a new social religious vision of real meaning came to me. Previous to camp that summer I had spent my time working at the relief station of the Seamen's House at Jane Street, New York City. There I was faced with the reality of a hard, cruel world. Camp then gave me the opportunity of attaching a religious significance to the meaning of our present corrupt social order. I realized that a personal and social Christian message resulting in action was the answer to the needs of the world. Previous to this time I had only been able to see as far as myself with a personal religious experience.

"Winni" has been an eye opener of infinite worth and value. It has caused me to change my life pattern, to become a servant to Almighty God through the Christian ministry. This is what the Older Boys' International Council Camp at Winnepesaukee has done for me and I am grateful beyond words.

—LAWRENCE H. RICHARDS, *Student,
Yale Divinity School, New Haven, Connecticut*

Geneva has given me a sincere esteem for the Church as a vital factor in the welfare of a community and ultimately of the world. Because Geneva gave me the belief that the Church with its religious faith as a cornerstone can do more than any other institution in building toward "The Good Life," I have dedicated to church work all the talents I have.

Not only did Geneva give me this conviction, but it also trained me in Christian leadership so that I have been able to fill places of responsibility in church life. While still in college I helped organize a young people's interchurch council, becoming first its president and then its adult counselor. Since my marriage I have lived in a large city where I have sought a church home in the several neighborhoods in which I have lived. And, thus established, I have assumed obligations toward those churches—first as a church school teacher and then working into the women's organizations, both local and city-wide, holding a position on the Woman's Society Board in one church and later becoming a delegate to the city interdenominational organization and an officer in the city-wide fellowship of my own denomination.

Whatever contribution I have made to church work has been possible not only by the leadership techniques learned at Geneva, but also by the spiritual values Geneva offers and the stimulation of interest in the larger issues of social, economic, and political life of the day.

In a more intimate way, Geneva has meant the most to me because of the happy home life its ideals have helped me to establish and because of the friendships I have formed, directly and indirectly, through camp. My choice of a college sorority was determined largely by a camp acquaintance. My husband's and my most valued friendship is that with a couple with whom we share a common background in Geneva.

The memories, ideals, and inspiration which I carried away from camp life are among the most precious possessions I have. Geneva has given a vital purpose and direction to all my thoughts and activities, keying them to a high pitch in order to reach the goal of "The Geneva Way."

—RUTH HOVEY JOHNSON, *Chicago, Illinois*

♣ ♣ ♣ ♣

In the Morning Watch on the wooded hillside at Lake Geneva I grew into a deeper appreciation of the place of religion in life. There, in a setting so similar to the Galilean slopes where the first group of disciples *thrilled* to the prophetic teachings of Jesus, the whole Christian movement took on new meaning.

I began to see that the intelligent spirit of goodwill that Jesus taught and practiced was the very spirit our world needed desperately. It became crystal clear to me that a person can live at his best only as he lives that spirit of intelligent goodwill. The Church became for me the vital

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Social Emphases in Christian Education

Summary of Recent Activities in Committees of the Educational Commission of the International Council

MEMBERS of the Board of Editors feel that the readers of the *Journal* will be interested in a brief review of what is being done in several of the standing committees of the Educational Commission with reference to present-day social issues and social work and the functions of Christian education in relation to these problems. Accordingly, there is presented here a brief summary telling of the work of these committees.

THE LESSON COMMITTEES

Many readers will be familiar with the quarterly temperance lessons that have formed a part of the uniform system for a long time. Recently the Committee on Improved Uniform Lessons has made a careful re-study of the kinds of temperance education materials to be included in the lesson outlines and a new temperance series has been worked out which is finding its way into the regular Improved Uniform Lessons of the various publishers. The Committee is also placing a renewed emphasis on lessons or whole quarters on social living.

A listing of some of the quarterly topics in the present International Group Graded Lessons cycle is significant. Primary outlines: "Working with God Through Obedience to Law" (Temperance); "Playing and Living Together Happily." Junior outlines: "Discovering What Jesus Taught about Living Together"; "What Is a Christian Citizen?" Intermediate outlines: "Deciding about Alcohol"; "We Work for World Friendship." Senior outlines: "Working for World Peace"; "The Church Meeting Human Needs." In addition, there are numerous topics for units on world missions.

THE AGE-GROUP COMMITTEES

The Committee on Religious Education of Children has been giving much thought to the problem of introducing children to present-day social issues. Last February this committee discussed this very problem with Professor Hugh Hartshorne of the Yale Divinity School in a special session, from the Minutes of which the following comments are quoted:

Each situation must be considered. Each child should be brought as close to the actual social situation as possible without jeopardizing his security. Religion at this point has a specific function to develop spiritual security. How to do it without creating an illusion is a difficult problem. It must be approached from the point of view that the knowledge of specific facts must be faced in relation to larger facts regarding the universe as a whole. A point of view can be interpreted in specific situations if the leaders have a definite point of view. The most satisfactory way of helping the child to feel that he is making some contribution toward improving difficult situations too large for him to handle alone is to identify him with an institution which is doing something about it. The church has a real contribution at this point. Some of the things being done do not have handles which children can grasp, but other activities do have such handles.

In our program there are two basic techniques which must be taught children: how to get along with people who want what you want but prefer different methods of getting it, and

how to get along with those who disagree on basic purposes. A great deal of trouble which children have in adjusting themselves to their world is due to the fact that they do not know how to attack problems. It is well to begin with elementary situations, making careful selection of problems and helping children to attack them intelligently, but they must not stop here. A sense of support of the universe is needed. This can be achieved through group experience broadening gradually to include cosmic experience.

The United Youth Movement and its nation-wide program, "Christian Youth Building a New World," is coming to be widely known as perhaps the most significant enterprise in which the Committee on Religious Education of Youth has engaged in recent years. Eight of the ten projects of work in which cooperation is taking place deal specifically with the social order: Helping Other Young People to Be Christian, Assisting in Bringing about World Peace, Working to Help Solve the Liquor Problem, Helping Build a Christian Economic Order, Providing a Constructive Use of Leisure Time, Being Christian with Other Racial and Cultural Groups, Developing a Christian Type of Patriotism, and Christian World Outreach. The May *Journal* and this one contain special articles on the United Youth Movement, so that no further explanation seems necessary here.

The Committee on Religious Education of Adults, in the development of Book Four of the INTERNATIONAL CURRICULUM GUIDE dealing with the Christian Education of Adults, found the statement of comprehensive objectives of the International Council inadequate with respect to social issues and group life. These seven objectives are all stated in terms of "growing persons" as though education were concerned solely with individuals. The Committee believed that objectives should be stated also in terms of desired changes in the structures or ideals of group life or social patterns as such. Consequently, Book Four contains a statement of objectives in terms of changes and ideals in the following structures of group life: the family; the church; the educational system; the economic order; the political order; the social order in such respects as race relations; the international and world order.

In line with this emphasis upon social objectives, the Learning for Life Program, which is a guided study plan for adults in the church, provides for courses dealing with social issues and institutions. Of the five groups of courses which it outlines, one group provides courses in Christian family life; one, courses dealing with the church as such; and one, courses dealing with a variety of social issues and institutions.

The Committee is now launching a United Adult Movement in which many agencies are participating. A conference for the development of plans for this Movement is called for Lake Geneva, July 27-August 8. This conference is to work by commissions in developing the details of the program. The ten commissions already being set up indicate the strong emphasis which it is proposed to lay on social issues. They are as follows:

Ways of Promoting Personal Religious Growth

International Journal of Religious Education

Christian Home and Family Life
 Vocational and Economic Life
 Citizenship and Community Life
 Constructive Leisure-Time Activities
 Education and Character
 Inter-Group and Race Relations
 World Relationships, Including Peace and Missions
 Churchmanship
 The Church's Adult Program

COMMITTEE ON LEADERSHIP EDUCATION

On recommendation of the Committee on Leadership Education, the International Council has approved a statement of the essential qualifications of Christian leaders. Some of them, such as the following, are especially significant in relation to social issues and social work:

"The Christian leader shares increasingly the active and persistent good-will toward all people which is exemplified in Jesus."

"The Christian leader needs skill in sensing and in proclaiming the unfinished tasks in the progress of the Kingdom of God."

"The Christian leader is willing and able to lead others to actual participation in carrying forward the unfinished tasks of the Kingdom."

In the New Standard Leadership Curriculum the Committee is including certain courses which deal specifically with social issues and social work. There is a First Series course entitled "My Community and the Christian Ideal," which undertakes to direct the local church toward the needs of its community. Another First Series course is entitled "The Essentially Missionary Character of Christianity." While this course does not deal with specific social issues, its point of view is fundamental to Christian action regarding such issues.

In the Second Series there is a course on "The Christian Message for Our Present-Day World," which gives attention to the teachings of the Christian religion concerning economics, war, and race relations. For young people and their leaders there is a course on "Guiding Youth Groups in Specific Projects," which provides for giving attention to the ten projects of the United Youth Movement.

Also in the Second Series there are two courses on social work, one of which is entitled "The Church and Social Work," being designed to help students understand what social work is and what part the church should have in it. The second course is entitled "The Church and Family Welfare," and is intended to develop an understanding of family social case work and to help students plan how their churches may support and cooperate with social agencies in the community.

In addition to the attention to social issues and social work found in these specific courses, other courses are so described as to call attention to the implications of social problems for the whole of Christian education. For example, the course on "The Child's Approach to Religion" states in its purpose that among other things it is to help leaders discover how activity in building a Christian social order contributes to the child's growing concepts and behavior. In the course on "How to Find and Use Source Materials for Juniors," one of the questions raised is "How may participation in activities of goodwill within the community provide material for enriching Christian experience?" In the course, "Building a Total Youth Program," is the question, "How may youth programs be effective in giving young folk opportunity to share in building a Christian social order?" In the course, "Methods and Materials in Educating Adults," appears the question, "How can we

enlist adults in the Christian-social reconstruction of the community?"

COMMITTEE ON CHURCH SCHOOL ADMINISTRATION

The major piece of work completed within the last two years by the Committee on Church School Administration is Book Six of the INTERNATIONAL CURRICULUM GUIDE. In this book very definite attention is given to the relationship of the church to current social problems. For example, in indicating the major bodies of knowledge which persons should gain through the church program, there is included "Knowledge of current social life," with a discussion of the importance of helping persons of all age groups understand as much as their stage of maturity will permit regarding social problems of the present day. Then one of the four major elements proposed for the local church program is "Participation in improving society." Under this heading there is a discussion of what the local church may do in the improvement of the social order.

One chapter of the book deals exclusively with the relationships of the local church, major attention being given to cooperation of the church with other character education agencies in the community, the place of the church in the community, and the church and the home.

SUMMER PROJECTS IN UNDERPRIVILEGED AREAS

The Home Missions-Christian Education Committee representing the two Home Missions Councils and the International Council of Religious Education is planning a series of summer projects in underprivileged areas in the soft coal fields of Southeastern Ohio and the pottery area of the Hocking Valley in Ohio. A group of students from colleges and seminaries will serve in over a hundred communities, grouped into ten supervisory districts.

This is a cooperative enterprise in which local, state, and national Home Missions and Christian Education leaders are joining. Several of the denominations are assuming responsibility for one or more districts in this area and will provide trained supervisors and workers. This program will afford an opportunity for selected groups of young people to render an important service and study first hand some of the social and economic conditions under which large groups of our population live.

Similar, though more limited, projects are being planned for the southern mountain districts, isolated rural communities on the northern peninsula of Michigan, Maine, and Wyoming, and Negro communities in Alabama and Mississippi.

OHIO STATE-NATIONAL COMMISSION

The study of the Ohio State-National Commission is bringing the Protestant church into intimate relationship with governmental and social agencies in local communities. Problems of the relationship of church and state in the education of the child are being studied in the hope of finding a more satisfactory method of reintegrating religion and education. Social and character building agencies are joining the religious forces in local communities in a cooperative study of community needs and in coordinated program building.

SPECIAL COMMITTEE ON SOCIAL IDEALS

The Educational Commission has at work a special committee dealing with the problems of Christian social educa-

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The Relief Situation in Twenty-five States

What Are the Facts?

WHAT is the immediate relief situation throughout the country? As a basis for answering this question, the American Association of Social Workers, through its seventy-five chapters, made a study¹ recently to secure information concerning the following: the provision being made for families and individuals, not taken care of through the WPA program, who became the responsibility of the states when federal funds for direct relief were withdrawn; the ability of states and local units to appropriate money for direct relief; and the situation with respect to the WPA group. Reports were secured from administrators of emergency relief in 25 states and 38 local units, which have a combined population of 82,752,373. The reports for the 63 areas covered reveal such information as the following:

1. In 11 of the 15 states, replying at this point, federal grants for relief were reduced more rapidly than family heads were accepted by the WPA, with the result that such states were left with the extremely heavy burden of providing not only for all so-called unemployables, but also for a large number of employables.

2. Such inroads on available funds have forced 20 of the 23 states, reporting on this point, to reduce relief budgets and in the case of many families to terminate relief where this was still needed. The seriousness of the resulting situation may be seen from the following selections taken from the reports:

Concerning Escambia County in Florida, in which Pensacola is located, this statement is made: "We have not been able to maintain any more than a 50 per cent budget. . . . Since federal funds were withdrawn on December 1, there has been available for the families remaining only surplus commodities furnished by the Government. The following budgets were given, to constitute a two-weeks allotment, specified to cover all needs:

"Non-family applicants and families of 2 members. . . .	\$1.00
Families of 3 or 4 members.	1.50
Families of 5 or 6 members.	2.25
Families of 7, 8, or 9 members.	3.00
Families of more than 9 members.	3.50"

In Nebraska, the regular allowance for food was cut 37 per cent, with the outlook that when the final grant of federal funds was exhausted the state and counties would be able to give for all types of relief an average allowance of only \$7.50 per month.

3. Many state and local administrations, in addition to taking care of families remaining on their relief rolls, have had to supplement the budgets of a number of families supposed to be fully taken care of through the WPA wages of the family head, because the uniform WPA wage does not take into account the relative needs of families. Such situations occur primarily in families where because of illness the costs for medical care are large, or in families having four or more members. In 16 of the 23 states reporting in this connection, and in about the same proportion of cities, in spite of heavy burdens, administrations have attempted to supplement wages in the case of such families.

4. In other emergencies, not provided for in the "security wage," states expect to be called upon for similar assistance to WPA families. Such is the situation, for example, where

there are periods of idleness between pieces of work, during which intervals, of course, no wages are received.

5. Up to this point reference has been limited to the so-called residual load, or that load remaining after WPA transfers have been made. In addition, the burden now being placed upon states and counties includes many new families who have been able to provide for themselves up to this time. The heads of such households are not eligible for WPA employment, no matter how able-bodied they may be. In some areas, as in Atlanta, Georgia, lack of funds makes it impossible to receive applications from this group. Such a situation may prevail in many sections for some time.

6. In addition to requesting the information concerning the present situation, the American Association of Social Workers asked those reporting to estimate the ability of their states to provide for the residual loads which will be left to their respective states, on the assumption that the WPA quotas of employment will be reached. The following information has been taken from the reports at this point:

Relief administrators in the following 10 states said that their areas could not carry the residual load: District of Columbia, Iowa, Louisiana, Minnesota, Nebraska, New Mexico, New Hampshire, Oregon, Texas, and Washington. New York and South Dakota were doubtful whether they could do so. It was estimated that the situation could probably be met in California, Connecticut, Kansas, Michigan, Rhode Island, and Utah. The estimates of the administrators were based upon the state and local resources developed during the past year in response to FERA insistence that, wherever possible, states must contribute a fair share of the cost in order to receive federal grants.

7. Many areas, in attempting to solve the problem, have been confronted with serious legal, constitutional, and fiscal difficulties.

8. Even in certain states in which the problem of increasing resources may be only temporary, the situation is grave unless federal aid is restored to carry over until the planned fiscal machinery, if obtainable, becomes productive. Texas, for example, cannot increase its general relief appropriation without a constitutional amendment, which will mean a delay of practically two years.

9. Many units have impaired their ability to contribute to relief by appropriating funds for materials needed on WPA projects, believing such action necessary in order to obtain federal approval of the projects.

Some of the states hope to receive, under the Social Security Act, grants for mothers' pensions, old-age pensions, and pensions for the blind. However, it should be kept in mind that as states make matching appropriations to obtain federal grants they will further impair their ability to carry the general relief burden now placed upon them.

Thus, the findings of the study picture the immediate relief situation in 25 states, and give us a background against which we may interpret developments or happenings in this field.

A Correction

We regret an error which occurred in the "What Are the Facts?" article last month in referring to the Northwestern National Life Insurance Company as the Northwestern Life Insurance Company.

¹ "A Survey of the Immediate Relief Situation in Twenty-Five States." American Association of Social Workers, 130 East 22nd Street, New York City, February 1, 1936.

Christian Youth at Work

By HAROLD I. DONNELLY*

WHAT is youth doing as it sets out to build a Christian world? The United Youth Movement, "Christian Youth Building a New World," is now nearly two years old. An article in the May issue told about the progress of the movement as a whole. Is there anything to show for the efforts of these months in the lives and attitudes of young people themselves?

These questions are hard to answer. As a partial reply, we present here brief excerpts from the résumé of youth discussions at sixteen of the conferences held during the first year of the movement. These paragraphs are given in the words of young people themselves and without comment. Necessarily, the quotations are brief in order to cover all of the areas. They present a mind picture of what young people think and plan to do.

DEVELOPING A PROGRAM OF PERSONAL RELIGIOUS LIVING

"Today our world is manifestly in dire need of reconstruction in both the economic and religious aspects. And we must begin this program of reconstruction with ourselves. That is to say, we must first develop a program of personal religious living. The first step in such a program must, of necessity, be conversion, because we must first have experienced the new birth ourselves before we can change others. Conversion is essential in a process of development. Christ is accepted on faith. Then, step by step, we develop Christian character by applying our Christian ideals to real life."

"Church observances are not mere empty forms. Their value to the individual is dependent upon his own response. Being composed of human beings, the church contains flaws, but we should not for that reason alienate ourselves from it. The church approaches nearer to perfection than any other human institution."

HELPING OTHER YOUNG PEOPLE TO BE CHRISTIAN

"Our problem is 'What do young people of today want?' We believe that everyone's goal is a complete and happy life. There are many means of reaching this goal, some of which are common to all youth. Young people seek adventure, excitement, pleasure, companionship, love—they are the natural desires of life. Yet they are not the solution. Our hearts still long for something bigger, grander. We long to do right, yet we crave the pleasures of sin, expecting forgiveness, and a reward of eternal life. We want unselfishness, yet we are selfish. We are our own hindrance to the happiness we seek. Is Christ the answer to this problem? We believe that he is. . . . If we would help others to be Christians, live as though each day were our last, work as though it all depended on us, pray as though it all depended on God, and our problem is solved, our position secure, our plan a success."

ASSISTING IN BRINGING ABOUT WORLD PEACE

"The world situation, as seen by the youth of today, is one pregnant with grave potentialities and unsolved prob-

lems. We, the youth of America, do not design passively to accept so-called, 'inevitable fate,' but resolve in the name of the Christ to build a world of peace, in so far as it is humanly possible with the help and guidance of God."

"We do not recklessly and thoughtlessly jump at conclusions, or build our hopes on fantastic and groundless assumptions, but, through Jesus Christ, we believe the outcome of our efforts will promote peace and understanding as we in our humble, but determined way, seek the Kingdom of God."

"We unanimously agree that world peace can come only through Universal Brotherhood, and that war is contrary to the spirit and teachings of Jesus Christ. We are further convinced that adherence to Jesus' teachings is the only permanent solution to the problems of the chaotic world of today."

"The Kingdom of God must of necessity come in our hearts and lives as the first step we can make to promote world peace. We know that He must speak peace to our individual hearts before He, through us, can promote peace in the world. May we here highly consecrate our lives in our youth to the ongoings of God's Kingdom and to Universal Peace and Brotherhood."

HELPING TO SOLVE THE LIQUOR PROBLEM

"We recommend that: (1) Christian people refrain from drinking and the handling of alcohol in any form. (2) Christian people use their influence to incorporate in the curriculum of the public schools of America education against the use of alcohol. (3) The church increase and maintain a program of scientific education on alcohol and the liquor traffic and propose and support legislation against the traffic in alcohol and elect officials who will be sympathetic toward this program. (4) The Christian youth of our country must actively oppose all liquor advertisements in magazines, newspapers, and in the movies. (5) We endeavor to readopt some form of national prohibition. (6) We oppose so-called 'temperate drinking,' and insist on and practice total abstinence as the only solution."

HELPING TO BUILD A CHRISTIAN ECONOMIC ORDER

"Youth is not satisfied with the present economic order. Believing that we must look further than our own generation, we present our findings with the knowledge that our ideal is not to be achieved immediately. Several generations will pass before the high ideal we set will be possible of realization. We are not presenting an emergency proposition applicable only as a means of getting from depression days back to the days of 1929. We do not want to return to the days of 1929, the economic order of which we believe to have been as fundamentally wrong as that of today."

"We believe it necessary to create a new order. An ideal for which to work, a goal toward which to achieve, is necessary for a proper motivation of our work in creating the new order, which we hold must be based upon the principles of Christ."

"It is admittedly a long way between today as it is and tomorrow as we envision it. Off hand, the ideal seems almost

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unattainable and impractical. Yet, it was Jesus' ideal. Its realization will be a matter of following and sacrificing, of losing our lives in serving God and fellow men."

PROVIDING A CONSTRUCTIVE USE OF LEISURE TIME

"It was recommended that: (1) Individuals should pursue personal avocations and worth-while hobbies. (2) The church should help in leisure by finding capable leaders. (3) Schools and churches should cooperate in a program of adult education for the unemployed and unemployable in every community. (4) Schools and churches should educate youth to discriminate between the vulgar and cheap movie and radio programs. (5) Christians should endeavor to indulge in such leisure pursuits as will show others that Christianity is not somber, but enjoys any constructive use of leisure time."

BEING CHRISTIANS WITH OTHER RACES

"Can racialism and Christianity be harmonized? The answer is, No. The Negroes should have economic, social, and political equality, but neither Negroes nor whites want amalgamation."

"Factors that keep people from being Christian in racial relationships are: (1) Sense of superiority on the part of the white race. (2) Fear on the part of whites of losing educational and political and social supremacy. (3) Ignorance on the part of all races of the good in other races. (4) Segregation on the part of races which leads to misunderstanding and prejudice."

"Some encouraging factors of the situation are: youth conferences, interracial commissions, more intelligence and tolerance on the part of both races."

PREPARING FOR MARRIAGE AND HOME LIFE

"(1) There should be a comradeship between parents and children centering in Jesus Christ, and a mutual understanding when problems occur. (2) It is the responsibility of colleges and churches to plan a program which will prepare youth for marriage and home life. It is the individual responsibility of youth to attain a fine, scientific knowledge of sex. (3) In choosing companions, there should be an appreciation of the moral standards of our friends; there should be a similarity of interests. Some of the important factors in courtship are decency, fairness, and truthfulness. (4) There should be a definite understanding regarding the administration of the home before marriage, and an attitude of partnership with regard to religious, economic, domestic, and sex adjustments."

DEVELOPING A CHRISTIAN TYPE OF PATRIOTISM

"How can youth bring about a Christian type of patriotism? (1) We must take pains to have the facts in any situation involving patriotism before we take our stand. (2) Youth must place high moral principles before traditions and conventions. When the truth and traditions clash, we must be man enough to stand for truth. When custom and a moral principle differ, youth must act on principle. (3) We must perpetuate the memories of persons who gave their lives for the advancement of peace, science, education, and religion. (4) We must ally ourselves with organizations that foster a Christian type of patriotism. (5) Youth should cultivate interracial friendships. (6) A Christian type of patriotism should be a plank in the platform of every youth's life."

Building Nazareth Town

(Continued from page 11)

green crepe paper stuck on the branches. Other types of trees were made by using small twigs with fluffed-out, pan-cleaning wire stuck to them. Others were made of twigs with little pieces of sponge dyed green for the leaves. Bushes were made of sponge dyed green and placed in little clumps along the road and against the houses. The trees were made to stand by being put on bases of modeling clay.

We stopped again and studied occupations and how the people cooked and where they got their water. Out of this study an outdoor oven was added to the village made of pieces of sponge glued together into the round oven with an opening in front. A well was made of sponge. A mill for grinding corn was made from modeling clay, and down in one corner of the village was placed a sheepfold. The sheepfold itself was made of cardboard, with the outside wall and the inside house as can be seen in the picture. This was also painted with white powder paint. The sheep were made of heavy cardboard on runners so that they could stand. Cotton was pasted on for wool.

Transportation was discussed, and some camels and donkeys appeared in modeling clay. They were not great works of art, but at least they stood and were recognizable.

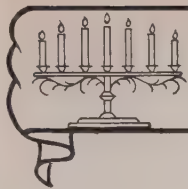
Lastly, our people were made. Regular size clothespins were the adults, and small size clothespins were the children. After much research, the clothes were made as accurately as possible. The shepherds who stood with the sheep wore burlap for robes and carried crooks made from pipe-stem cleaners. The women wore colorful gowns of cotton with veils and the men wore striped materials with darker over-garments. Faces were painted on the clothespin heads, and hair and beards were made of red, black, white, and brown crepe hair which can be purchased from drugstores or costuming shops. Arms for the people were made by wrapping pipe-stem cleaners around the necks of the clothespins. These "arms" could be made to hold shepherds' crooks or to carry a clay water jug on a woman's head.

We spent a year on the study: discussing, telling stories, looking up information, visiting museums, dramatizing, and building. Of course, our village was not perfect but at the end of the year we really knew about some of the things which surrounded Jesus during his lifetime and we could visualize the conditions under which he lived and worked. One great gain was the fact that the children had learned to share, to complete a piece of work started, to appreciate good workmanship, to recognize ability in those who were ordinarily lost in the group, and to enjoy coming to church school. Try it some day. It will take a little more time perhaps, but to have a child study hard because he sees a need for it; or to hear a child, with paint-smudged face and sticky hands, who has been working for two hours say, "Aren't we having fun?" will repay you for any additional labor it may cost.

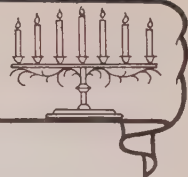
Youth and the Liquor Problem

Leaders of youth everywhere are keenly concerned about this problem today. What can be done about it? What can young people themselves and their groups do about it?

Twenty-eight pages of carefully considered answers will be found in the most recent pamphlet in the series on "Christian Youth Building a New World." It is entitled *Youth Action on the Liquor Problem*. The price is fifteen cents. Order from the International Council, 203 North Wabash Avenue, Chicago, Illinois.



Suggestions for Building SEPTEMBER WORSHIP PROGRAMS



PRIMARY DEPARTMENT

By Margaret E. Sherwood*

THEME FOR THE MONTH: *God's Children in Our Country*

For the Leader

To think of considering such a theme as Christian citizenship for a month's worship with primary children may seem at first to be quite out of keeping with our effort to meet the needs of the children themselves. Yet we are all conscious that there are many influences which do bring this problem into the environment of the child. He is doubtless attending a public school where the flag takes its rightful place in the celebration of patriotic occasions. He is having associations, pleasant or otherwise, with such public helpers as the fireman, the policeman, the garbage collector, the mailman, and others. He is not blind to the conversation of his parents and the expression of their attitudes toward the country, the government, the President, the right or wrong of wars. He has already discovered, perhaps to his discomfort, the necessity for certain rules to govern conduct. So, primary children are being influenced in some way, even though they may not be old enough to do any very serious thinking on the subject.

We may, however, plan a meaningful series of worship experiences for them if we choose some such theme as "God's Children in Our Country," and take for our purpose or objective that of helping the children to choose to live every day in a way that would be pleasing to God. If they learn to obey the simple rules of living together in the home, in school, and in their small community-neighborhood, and assume responsibilities for the property and rights and happiness of others in the degree to which they are capable, they will be building the kind of character which will form the sound basis for true Christian citizenship.

Suggested Emphases for Each Sunday

SEPTEMBER 6: *God's Gift of Our Country*

SEPTEMBER 13: *Heroes and Helpers*

SEPTEMBER 20: *Thanking God for Our Country*

SEPTEMBER 27: *Living as God's Children in Our Country*

Materials That Will Enrich Worship

SCRIPTURE VERSES:

"Happy is the people whose God is the Lord."
—Psalm 144:15b.

"All nations shall serve him."—Psalm 72:11.

"Thou shalt do that which is right and good in the sight of the Lord."—Deuteronomy 6:18.

"Ye are my friends if ye do the things that I command you."—John 15:14.

"Be at peace one with another."—Mark 9:50b.

* Assistant Editor, Children's Division, The American Baptist Publication Society, Philadelphia, Pennsylvania.

"Obey them that have rule over you."—Hebrews 13:17.

"Honor thy father and thy mother."—Exodus 20:12.

"Even a child is known by his doings."—Proverbs 20:11.

"Whatsoever ye would that men should do unto you, even so do ye also unto them."—Matthew 7:12.

"They helped every one his neighbor."—Isaiah 41:6.

"Children, obey your parents."—Colossians 3:20.

"Let us work that which is good toward all men."—Galatians 6:10.

"The Lord is my helper."—Hebrews 13:6.

"Be ye kind one to another."—Ephesians 4:32.

"Let the whole earth be filled with his glory."—Psalm 72:19.

SONGS:

"The Flag We Love"

"Our Flag and Our Country"

"Flag of Our Country"

"Faithful and Steady"

"The Children's America"

"The Good American"

"On Holidays"

"Our Flag"

"Our Big Helpers"

"I'll Try to Mind"

"Jesus Wants All of His Children"

"When My Mother Calls Me"

"Father, Lead Me Day by Day"

(Also songs listed under materials for July and August)

STORIES AND OTHER MATERIALS:

For September 6: "A Flag Story," *Primary Story Worship Programs* by Berg; or "The Flag That Flies Highest of All" by Margaret M. Clemens.

For September 13: "The Little Hero of Harlem," *Best Stories to Tell to Children* by Bryant; or any story of a great hero—such as, Washington, Lincoln, Grenfell, Byrd, missionary heroes, and so forth.

For September 20: "Mary Found a Friend"

One day Mary went on an errand to the store. Her mother had sent her for a loaf of bread. "Ruth and Bob will soon be home from school," said Mother, "and I have no bread for their lunch. Run up to the store and get me some."

Mary held the money safely in her hand. The store was at the corner of Mary's street. She went with a hop, skip, and jump.

"Sorry, Mary, but we are all out of bread," said the storekeeper. "Perhaps you can get some across the street."

Now the other store was on the other side of the big, wide street. Mary ran to the curb and looked up and down. She knew she should not cross the street alone. There were too many automobiles and trolley cars rushing by.

"What shall I do?" thought Mary. Mother had said she must never, never try to cross here or she would get run over. Mary also knew she must get the bread for lunch so her sister and brother could eat it and then run back to school. While she was watching the cars rush by her, she saw a policeman. He was standing in the middle of the two streets telling the trolleys and autos what to do. When he waved his hand they moved along. When he held up his hand they stopped.

He was a big policeman and very kind-looking. He was very busy, but he soon saw Mary waiting at the curb.

Then he held up his hand. All the cars stopped. He beckoned to Mary to cross over the street. She stepped from the curb and started to run as fast as she could to the other side.

"Take your time, little girl," said the policeman, smiling at Mary. "I won't let the cars start until you are safely over."

Mary felt very big to have all those cars wait for her to cross the street. She stopped for a minute on the other side to get her breath. Then she hurried into the store and bought the bread.

"Now, I must get back again," she said to herself. She went to the corner of the curb. The big, kind policeman was watching for her. He held up his hand again and stopped the automobiles and trolleys so she could cross over. She crossed to her corner safely. Then she stood for a minute looking at the big, kind policeman. He smiled very pleasantly at Mary and she threw him a kiss just like she threw every morning to daddy.

"He is so kind and nice," Mary sang to herself as she ran home with the bread. "I like policemen! They help you cross the street."

"Mary, Mary, where have you been?" said her mother anxiously when little Mary opened the front door.

"I had to go to the other store," said little Mary.

"Oh, my!" cried her mother. "Then you had to cross that wide, busy street! Oh dear, I should have gone myself."

"The big, kind policeman helped me," said Mary proudly. "He stopped all the autos and trolleys so I could cross over. I like him."

"Bless him for that!" exclaimed her mother in relief. "I should never have felt safe to let you go alone!"

"But, Mother," said Mary, "that is what the big policeman is for, to help children do errands for their mothers. You should have seen how he smiled at me."

"I do believe you are right," laughed her mother with a twinkle in her eyes.

—GEORGIA HANLEY GREENE. Used by permission.

THE MAILMAN

The mailman comes right down our street
With one big bag of mail,
And when I see him coming there
I give him quite a hail.

He has letters by the load,
And packages and cards.
We two are awfully good friends;
In fact, we're really "pards."
I like him so much when he comes,
Dressed in his suit of gray.
Come on, I have some letters and
At mailman we can play.

—GRAYCE KROGH. Used by permission.

THE POLICEMAN

The policeman on our block is, oh,
So straight and strong and tall!
You'd think I'd be afraid of him,
But I am not at all.
You see, I know he is my friend;
He likes the girls and boys.
He keeps us safe as we all play,
And doesn't mind the noise.
When I was lost he took me home,
And, my, I was so glad!
I thought that big policeman was
The nicest friend I had.

—CAROLYN GREY. Used by permission.

A PRAYER FOR OUR COUNTRY

God bless our country, use our gifts
For this dear land of ours;
We thank thee for its loveliness,
Its woods and fields and flowers.

—GRACE H. PATTON. Used by permission.

Suggested Program for September 27

WORSHIP THOUGHT: *Living as God's Children in Our Country.* (This is only suggestive of what may be done.)

PREPARATION FOR WORSHIP: Since this is the last Sunday in the month, the worship service for the day will be in the nature of a climax. Through conversation, the solving of problems, and their class thinking during the previous three weeks, the children will be sufficiently prepared to participate in the worship suggested. As much of the service as possible should be planned and conducted by the children themselves. One group may arrange a little worship center with an appropriate picture, perhaps one of Jesus, the greatest hero of all and our pattern of a true Christian citizen.

INSTRUMENTAL MUSIC: "O Beautiful for Spacious Skies"¹

CALL TO WORSHIP (a review of several Bible verses which have been learned): "Happy is the people whose God is the Lord."

—Psalm 144:15b.

"All nations shall serve him."—Psalm 72:11.

"Let the whole earth be filled with his glory."

—Psalm 72:19.

SONG OF PRAISE: "My Country, 'Tis of Thee"², 2, 4, 8.

GROUP SHARING: This may be a poem or a story or a code of rules for living which has been created by one or several of the class groups, or the following story may be told:

STORY: "The Magic Glasses"

For some time, Greta had been considering what she might do about her neighborhood. On one bright morning when things had seemed unusually bad, Greta suddenly remembered that she had a fairy godmother, a mysterious little old lady who lived in a pretty cottage far up the mountainside. She was very wise, and could tell you a remedy for almost any trouble, and people had worn a pathway to her door. Greta followed the beaten path. She came to the cottage about noon.

"Dear child, I'm so glad to see you," greeted the godmother.

"Oh, Godmother! I'm having such a time!" said Greta.

"Come in, Greta, and have lunch with me, and then you shall tell me about it."

The godmother put bread and milk and honey and strawberries on the table, and the two ate their lunch. Afterward Greta wiped the dishes and helped tidy up. Then they sat out under the rose-arbor, the godmother with her knitting in her hands.

"Now please tell me all about it," she said kindly.

"Oh, Godmother! I live in such a horrid place. I am so unhappy. The children around us are so mean. They fight, and call names, and take your things away, and Vanna, who lives next door, is the meanest of all. I don't think there's another girl in the world as horrid as she is. Why, she—"

"Never mind the things she does, dear. It's no use talking about them. Tell me what you would like to do."

"Dear Godmother, I want to move into a different neighborhood where the children are nice. They say in the village that you know how to do magic things. Couldn't you move our cottage to a different place?"

The godmother sat and thought for awhile. Then her eyes twinkled.

"Yes, you shall move into a pleasanter neighborhood. But, mind now, that you be so kind and courteous yourself that the children will like you. It would be sad if they thought you a bad neighbor."

"I will be so good, and polite, Godmother."

"Here are a pair of glasses that will work the magic. They have a name, which I shall tell you next time you visit me."

"A pair of glasses, Godmother. But how can they move us into a new neighborhood?"

"Did I not tell you they were magic?"

So Greta put on the glasses, and started home. They surely were magic. She saw flowers along the way, which she had never seen before. She saw the birds in their nests in the trees. She saw the little people of the woods. All the mountainside looked richer and fairer than it had before. It was dusk when she got home. She ate her supper and went to bed. When she arose in the morning she got the glasses from under her pillow and put them on. Then she looked hopefully out of the window. Her heart leaped in joyful astonishment. She was in a new neighborhood. A group of happy, laughing children were playing outside. How pretty they were! How good-natured! She was eager to join them. She ate her breakfast and ran out. Oh, she did hope she was agreeable enough that they would like her.

"I can help you make the daisy chains," she said to the girls who were busy gathering daisies.

"Oh, will you?" they said smiling. "We are going to have a parade of all the children in the village, and we are going to bind the line together with daisy chains."

"What fun!" cried Greta, and she set to work with the others.

Such a happy morning they had. Such nice girls and boys, and babies. Greta helped take care of the little ones, playing pat-a-cake and finger-games with them. And the parade that afternoon was a great success. The villagers gave the children honey-cakes and milk as thanks for the pretty spectacle.

When Greta went in to lunch she wondered that her mother did not speak of the moving. Mother had liked some of the old neighbors. She might not like moving away. Greta felt a bit uneasy. Perhaps she had been selfish. But mother said nothing. Probably they had not moved very far. There was the same mountain out to the east, and the same river flowing past. Strange that such a lovely neighborhood should be so near the horrid one.

For a week Greta played and worked with her fine new neighbors. Sometimes she was a little disturbed. Her dearest friend was called Vanna, just the same as that especially horrid girl in the old neighborhood. And there was a jolly, big boy called Stevan, just the same as the next-door boy in the old neighborhood, who used to tease her. And the roly-poly laughing baby she took care of was named Donna, just like that very cross baby in the old neighborhood. Vanna often wore a blue dress with stripes of white, that looked strangely familiar. There were other likenesses, too. She wondered what it meant.

After a week she went to visit the godmother again. "Oh, Godmother! I live in such a pleasant neighborhood now. I'm so thankful that you

helped me to move. I've brought you these roses from my garden for thanks. And now will you tell me the name of the magic glasses?"

"Yes, my child, the magic glasses are named *love*. You have been looking out on the world through the magic of love all this week, and you found it a good and happy world, didn't you?"

"Yes, Godmother, very good and happy. But—but does that mean I didn't move at all? Are they the very same people, the same Vanna, and Stevan, and Donna I knew before and thought so horrid?"

"No, my child. You did move into a different world. You do see different neighbors, a different Vanna and Stevan. But your house did not move an inch away from where it stood. The same houses and woods and mountains are about you, and the people are called by the same names. But you, yourself, moved out of a world of hate, and into a world of love."

"Do you mean, Godmother, that it is because I went to them with love that they seem like different people?"

"Just that, my dear. And as long as you live in this new kingdom of love, to which you moved this week, you will never meet any more horrid people. You do not need the magic glasses any more. I'll save them for some other unhappy child. You have the magic in your heart now, and you will always live in the beautiful kingdom."

So Greta went home without the magic glasses. And again she saw the lovely flowers, hidden from careless eyes, again she saw the birds, and little wood folks, and the whole countryside looked rich and fair. And again, when she came home, she saw the village filled with pleasant kindly people.

—ZELIA M. WALTERS. From *Children's Leader*. Copyright, The Judson Press. Used by permission.

SONG: "Jesus, Our Friend"³

When Jesus was a baby boy
He slept upon the hay,
And then he grew and worked and played
Each glad and happy day.

He helped his mother in the home,
He played like you and me;
And ev'ry day he did obey:
A happy boy was he.

—ELIZABETH McE. SHIELDS, in *Worship and Conduct Songs*. Copyright. Used by permission.

INFORMAL PRAYERS: Let this be the spontaneous expression of the children, following a brief period of conversation, or one of the following verses may be used as a prayer:

I want to be like Jesus,
So good and loving, too;
I want to do for Jesus
What he would have me do.

—From *Childland in Sunday School* by Barbour and Jones. Copyright by The Arthur P. Schmidt Co. Used by permission.

OR

Help us, Father, to remember
What you'd like to have us do;
Help us to be strong and loving,
Help us to be true.

—ELIZABETH McE. SHIELDS, in *Worship and Conduct Songs*. Copyright. Used by permission.

OR

Dear Father, bless us now, we pray,
Be with us as we go our way;
Help us to live our best each day,
Both in our work and in our play.

—GRACE H. PATTON. Used by permission.

¹ Elizabeth McE. Shields, *Worship and Conduct Songs for Beginners and Primaries*. Richmond, Va., Presbyterian Committee of Publication, 1929.

² *Primary Music and Worship*. Philadelphia, Presbyterian Board of Christian Education, 1930.

³ Clara Beers Blashfield, *Song Friends for Younger Children*. Rock Island, Ill., The Vaile Co., 1931.

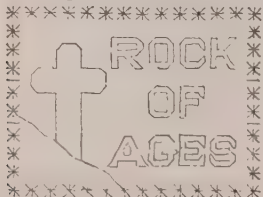
⁴ Danielson and Conant, *Song and Play for Children*. Boston, The Pilgrim Press, 1925.

⁵ Edith Lovell Thomas, *A First Book in Hymns and Worship*. New York, The Abingdon Press, 1922.

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JUNIOR DEPARTMENT

By Violet Otto Wilson*

THEME FOR SEPTEMBER: *Christian Citizenship*

"Train up a child in the way he should go, and even when he is old he will not depart from it."

The following paragraphs expand the thought of the biblical maxim in a way that may help junior leaders in their preparation for this month's work:

Our part is to plan a program of child *doing* and *making* and *being*, which will establish such strong chains of habit in the impressionable moral nature of the child that, in adult life, it will be impossible to act contrary to these standards.

The basis of the moral life of the child seems to divide itself into three main roots: integrity, sympathy, and respect. . . . If we are accustomed from childhood to do things right, we are sure to grow up honest men and women. If we are lovingly sympathetic in childhood, we will have no place in our lives for pride, avarice, and cruelty. And a child-like reverence for values as seen in people and laws and institutions is a fine basis for good citizenship.

To bring about child reverence means to be reverent ourselves, and especially thoughtful of others in the family in the child's presence that we may give him an example of respect in the home. It means, too, that we must be reverential in our attitude toward whatever the child creates. . . . In no other way can we expect to develop in him a proper respect and the right attitude toward our things, our institutions, our world.

—From *Everyday Play for Children* by Carolyn Sherwin Bailey. Used by permission of M. A. Donohue and Company, Chicago, publishers.

September 6

THEME: *My Duties at Home*

HYMN: "O Father, Thou Who Givest All" (See insert)

RESPONSIVE READING:

Leader: "Every house where love abides
And friendship is a guest,
Is surely home, and home, sweet home,
For there the heart can rest."
(*Henry van Dyke*)

School: He that gives glory to his father shall
have length of days.
And he that hearkens to the Lord shall
bring rest to his mother.

Leader: In word and deed honour thy father
That a blessing may come upon thee
from him. . . .

School: He who curses his father or mother—
His light will go out in utter darkness.

Leader: My son, help your father in his old age,
And grieve him not so long as he lives.
If he fail in understanding, have
patience with him,
And dishonour him not all the days of
his life.

School: Let us love one another, for love comes
from God,
And everyone who loves is a child of
God and knows God.

Leader: Love is very patient, very kind.

School: Love knows no jealousy.

Leader: Love does not brag, gives itself no airs.

School: It is not rude.

It does not insist on its rights.

Leader: It does not become angry.

It is not resentful.

School: Love is never glad when others go
wrong,
Love is gladdened by goodness.

Leader: Love can overlook faults.

It is eager to believe the best.

Always hopeful, always patient.

All: Love never fails.

Make love your aim.

—Selected and adapted for juniors from
Ecclesiasticus 3, Proverbs 20:20, I
John 4:7, and I Corinthians 13.

DRAMATIZATION: A class might work out
an original dramatization of home con-
duct. The un-ideal might be demon-

strated together with the ideal for the
sake of contrast.

STORY: "Edward Bok's Boyhood"

Perhaps you have all looked at *The Ladies' Home Journal*. Many, many mothers in the United States subscribe to it, not only because it has interesting stories, but because of the ideas it gives them for making their homes happier. For many years a man named Edward Bok edited that magazine. And it was while he was a boy at home helping his mother that he really learned how to do it.

When Edward was a boy about your age, he had a long ocean voyage on the largest and fastest ship built in those days, *The Queen*. It was no mere pleasure trip, though. His father who had been a rich man in the Netherlands had lost nearly all of his money. He and Mrs. Bok thought it would be hard to forget about their wealthy friends and to go and live in a very poor part of their own city. They thought it would be better if they would take their two boys, Edward and William, and go to America. There they would not mind being poor until Mr. Bok could earn another fortune.

So, as soon as the family landed in New York, they settled down in a little house and Mr. Bok started out hopefully to look for work. But even in those days a good job was not so easy to find, especially for a man who did not know American ways. Week after week passed and every night Mr. Bok came home a little more discouraged. The money he had brought with him—all he had in the world—was nearly gone. What would his family do when the last penny was spent?

Mrs. Bok grew thinner in those weeks, too, and sadder. She had never before done her own work. Always servants had washed and ironed her clothes, baked her bread, scrubbed her floors. Now she had to do everything herself. She didn't mind working hard, although she did grow very tired. But she worried about the boys for fear Mr. Bok couldn't find a job and there would be no money even for the simplest food.

Of course Edward and William found their life in this new land full of adventure. They had to learn a new language and make new friends. Altogether, they found Brooklyn an exciting place in which to live. Nevertheless, even though they were happy themselves, they noticed how sad their mother seemed when they came upon her unexpectedly and how pale she looked.

So they began to help her all they could with the work.

Every morning they got up early, brought in fuel, and built the fire. Then they prepared the breakfast. After that they washed up the dishes before they left for school. At night they hurried home, swept and scrubbed the floors, helped get supper, and again washed the dishes.

But a morning came when they went to the bin as usual for fuel and found not a stick of wood nor a chunk of coal. For a moment they felt frightened. How could they warm their house and how could they cook breakfast?

Quite suddenly Edward had an idea.

"Remember those shivering youngsters who followed the coal wagon to our house the last time Father bought coal?"

"Yes," William replied, "we felt so sorry for them."

"Mr. ——— got some coal yesterday. Let's each take a big basket and go over there and pick up

what's left on the ground."

"But would Mother and Dad want us to do that?"

"We've got to have fuel, haven't we? Here's a basket."

The boys felt rather queer and ashamed searching the alleys for coal and the vacant lots nearby for dead branches and bits of wood. Nevertheless, they soon filled their baskets and hurried home.

Their mother met them at the door. "My boys, where have you been?" she asked.

"Mother," William said eagerly, "Edward and I have been gathering up wood and coal for our fire in the morning."

"But, my boys, my boys," Mrs. Bok started to protest, then kept still because she remembered that they had no money to buy fuel.

"Remember," Edward said, "you told us that it isn't shameful to do any kind of work in America so long as it is honest. We didn't steal the fuel."

A few days later Edward got a job washing the windows of a nearby bakery store. He made them shine so beautifully that the baker was pleased. Soon Edward was helping him every evening after school.

But finally Mr. Bok succeeded in securing a good position and Edward no longer had to give up his play hours to earn a few cents. Yet he and William continued to help their mother about the house. And as he practiced the art of home-making under his mother's guidance, Edward Bok really learned how to be the editor of a famous woman's magazine when he grew up.

—Adapted from Edward Bok's autobiography, *The Americanization of Edward Bok*. Charles Scribner's Sons, New York, publishers.

September 13

THEME: *My Duties at School*

SONG: A favorite of juniors in the school-room is "The Coming Generation" by L. D. Duncanson (Clayton F. Summy Co., 64 E. Van Buren St., Chicago). It is worth using occasionally in the church school as well.

STORY: "My Best for My School"

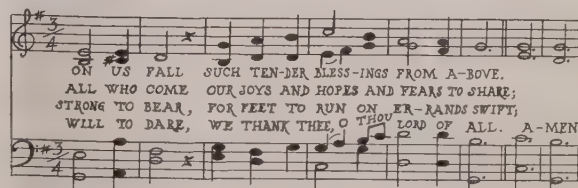
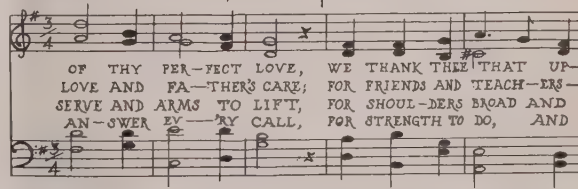
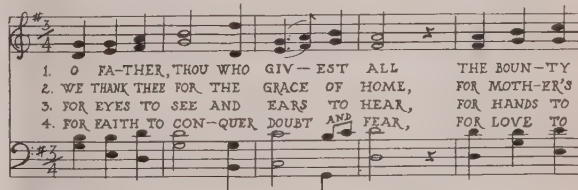
Dismay settled down on the Edison team. In this, their last practice before the big game with

O Father, Thou Who Givest All

O JESU CHRISTE, WAHRES LICHT. L.M.

John Haynes Holmes, 1908.

Anonymous, 1676.



—Used by permission of the author.

Hawthorne School, Dick Minter had sprained a finger.

"But Dick is the only pitcher who can control the ball. We've got to have him, or we might as well sacrifice the game!" cried Jerry Crowe.

"Hold on! Hold on! Don't cross your bridge until you reach it. This game is not lost until you have played it."

The coach's firm counsel helped a little. However, after returning to practice, the sparkling warrior spirit of the team was gone. Gloom had taken its place. At the usual whistle that ended the day's practice, all were ready to stop. The boys sauntered home in straggling groups of twos and threes, all discussing the accident of the afternoon. They were aware that Don Jones would substitute for Dick in the pitcher's box. Don was a fairly good pitcher. But fairly good was not good enough! What the team wanted was their star, and the star was gone!

The time for the game arrived. Behind the bench for the Edison School players was displayed a beautiful red-and-white banner: *Edison School*. And across the wire netting behind the first base line was a motto that the girls had made: "My Best for My School." Could the boys live up to it?

The Edison boys were in the field with Don Jones pitching. Dick Minter sat on the side lines, an unhappy spectator. How he wanted to play! Around him were other boys and girls, all laughing and pushing and calling to one another. They could not understand how miserable he felt, a mere looker-on, after he had looked forward to this game for weeks, prepared for it, planned every detail of it.

Then somebody stopped behind him, and a familiar, friendly, sympathetic voice was speaking in low tones. "I know how you feel, Richard. You can't play. But remember you can still help. The team needs you."

"Needs me? Oh, no, Miss Harper, I can't play with this sprained finger." Dick was almost in tears.

"Just the same you can help. We need a cheerleader desperately. Think of our motto—'My Best for My School.' Will you do your best?"

In less time than it takes to tell, Dick Minter climbed over the rows of seats and was out in front of the Edison bleachers. Waving his cap, he yelled, "Come on, fellows, three for Edison!" Cheers for Edison rang out. Then followed a rousing cheer for Don Jones, and another cheer for the team.

Out there on the field Don was smiling, full of a new air of confidence in himself and in his team. With Dick and the rest of them supporting him like that, he *had* to make good. And he did.

At the end of the eighth inning, the score stood two to three. Despite Don's splendid playing, was Edison to lose? Sam Wild on first had noticed a weak spot, the man on second. He had a bad cold. That slowed him down. He spoke to the coach about it, and the change was quickly made. Then the playing went on again.

It was Hawthorne's turn to bat. The first man struck out. Then the second man came up. He fouled the first ball, but hit the second squarely, sending it wailing over the second baseman's head. How the center fielder ran! At last he got hold of the bounding ball, turned quickly, and threw it with all his might to the pitcher. The pitcher, in turn, whipped it to the catcher with every ounce of strength in his arm. But the ball reached his mit an instant too late. Already the runner had crossed the home plate.

"Safe!" yelled the umpire. The Hawthorne supporters cheered heartily. But from the Edison side came groans and "Oh's." That run seemed to clinch the game for Hawthorne. The score now stood 2 for Edison and 4 for Hawthorne.

In all the commotion nobody thought of Dick. He suddenly remembered the coach's words, "A game is not lost until it is finished." Racing back and forth in front of the Edison rooters, he led cheer after cheer for the team, for the coach, and for Don Jones.

Without any more runs to Hawthorne's credit, Edison came in to bat. As the players trooped in from the field, their eyes seemed to focus on the girls' motto—"My Best for My School." Could they serve the day yet?

Again Dick was leaping up and down, yelling himself hoarse, leading cheer after cheer. "Team! Team! Team!"

The first man up knocked a grounder to the short-stop. Soon he was out. The second man knocked an easy fly. Two men out! In hushed silence the Edison supporters waited. Jerry Crowe selected his bat and took his place. He bunted and beat the ball to first. And now came Lloyd Wilson—as luck would have it, Edison's best batter. The Hawthorne pitcher threw the ball,

and Jerry stole second. Taking a long lead, he prepared to steal third at his first opportunity. Crack! went the ball against Lloyd's bat for a safe hit just back of second base. Jerry flashed down to third, and Lloyd was safe on first.

Now all was excitement again. It was Don's turn to bat, Don, the substitute for Edison's star pitcher. Dick led in a new outburst of cheers. "Look at our motto!" he cried, clenching his fists—"My Best for My School! Do your best! Now! Come on, three cheers—Don, Don, Don!"

Two outs and two men on bases! If Don could only make a long safe hit, Edison would win. Nobody knows what Don thought as he waited for the pitched ball. It was enough that he struck with all his might. Away sailed the ball, far over right field. Away went the fielder after it. But the ball was too fast for him. Jerry came cantering home from third followed by Lloyd. Around the bases sped Don, running as nobody had ever seen him run before. Three runs! The game was over! Edison, 5; Hawthorne, 4.

"Well, they won even though I couldn't help," said Dick as he met Miss Harper, his face in a broad grin.

"Couldn't help?" echoed Miss Harper. "Why, you were the greatest help we had. You made the rest of us live up to our motto. It was you most of all who gave your best for your school."

—Abridged from "The Club Plays Ball" in the *Hepners' Junior Citizens in Action*. Used by permission of the publishers, Houghton Mifflin Company, Boston.

September 20

THEME: *My Duties to My Town*
HYMN: "The Fathers Built This City" in *Hartshorne's The Book of Worship of the Church School and in The Beacon Song and Service Book*.

EXPRESSIONAL ACTIVITIES: It is a fortunate junior group whose leader will guide them in constructive expressional activities the year around. Plans might be made this Sunday for the group to help the town in some practical way. Does a park need a fall cleaning or the library lawn need mowing? Are there old people in town for whom the juniors can make life a bit cheerier in the week ahead? Is there a dangerous sandpit which needs warning signs around it?

Or possibly the group may want to plan forward to Hallowe'en when so often youngsters actually in a measure destroy their town. Possibly your group may want to try such a plan as the following in your community:

Because in a certain mid-western town Hallowe'en had become a menace to property, some courageous individuals interested the fire department in sponsoring a "Make Our Town Beautiful" campaign on the last day of October. The citizenry as a whole entered into the plan heartily and at the end of the day, they treated the young people. This plan worked so well that it has now become a town tradition and all look forward to Hallowe'en with wholesome eagerness.

STORY: "Down a Manhole"

"Stop shovelling snow down there. A kid's fell in!"

The men busily clearing the snow off Main Street hadn't seen four-year-old Willie Duncan come along. The snow had fallen the day before and they had to get it down into the manhole where it could drain away. They all came hurrying over.

"Bring a ladder!" the first one called. But in that street of crowded houses not a single ladder could be found.

"The poor kid'll freeze down there if we don't do something quick. Turn in a fire alarm! The patrol will get him out in short order!"

You can imagine how frightened and cold small Willie was down in that dark hole. Lucky for

him he was such a little fellow. Otherwise he would surely have sunk through the piled snow into the slow current of water below.

A couple of the men knelt down at the edge of the hole to encourage him.

"Don't worry, kid. Just hold still. We'll have you out of there in short order now," they called.

Several other men went searching among the dozens of homes on that street for Willie's mother, but before they could find her, twelve-year-old Frank Brown came running up. He had heard of the accident and wanted to help if he could. Only the summer before he had been able to rescue a little chap of the town from drowning. He was always on the look-out, searching for ways he could make the people of his home town happier. Perhaps he could help here, too.

"I'll go down and get him," he said to the workmen. "Anybody got a rope?"

Soon the men had tied a rope securely around Frank's slim body and let him drop down into the drain. Frank, not at all afraid, soon found the shivering little boy whimpering there in the dark and caught him in his arms. The men drew the rope up again and both the boys were once more safe in the open air.

Willie's anxious parents rushed the little fellow to the hospital where doctors treated him for exposure. Frank, however, felt none the worse for his experience.

The little boy's folks felt very grateful to his rescuer, especially since the fire patrol did not show up for a long time, having been delayed by an accident.

"Oh, that was nothing," Frank answered them. "I am glad I could help the little chap—but I would have gone down there to save even a kitten, wouldn't you?"

—Adapted from Fryer's *Our Town and Civic Duty*. Used by permission of the John C. Winston Company, Philadelphia, publishers.

THE ATHENIAN OATH

(Taken by young men entering into citizenship):

We will never bring disgrace to our city by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks; we will fight for the ideals and sacred things of the city, both alone and with many; we will revere and obey the city's laws and do our best to incite a like respect and reverence in those about us who are prone to annul them and set them at naught; we will strive unceasingly to quicken the public's sense of civic duty; and thus in all these ways we will strive to submit this city not only not less but greater, better and more beautiful than it was transmitted to us.

PRAYER

Our Father, we pray thee to help us live so as to make our town a happier place for everybody in it. May it become a city of justice where rich and poor alike are treated kindly. May it become a city of brotherhood and happy homes where all people by doing useful work can earn enough for their daily needs. May it become a city of peace, where people obey the laws because of their love for the city in which they dwell. So may thy happy kingdom of love come to earth in our own city. Amen.

—Adapted from a prayer by Walter Rauschenbusch.

BENEDICTION:

"May we have eyes that see, hearts that love, and hands that are ready to serve; for we would take our part as good neighbors in the world of men. Amen."

September 27

THEME: *My Duties to My Country*
LITANY OF CITIZENSHIP:

All: Dear Father, you who have made boys and girls all over the world to praise you, join us together to serve you as citizens of our common world.

Leader: For the beauties of the out-of-doors, for skies and woods and sens that you have made for all children to freely enjoy,
School: We thank you, our Father.

Leader: For fruitful fields and trees, for the food that builds our bodies strong, for water and fresh air,
School: We thank you, our Father.

Leader: Help us to remember every day that we are citizens of your world and ours,
School: We pray you, our Father.

Leader: Help us as citizens to take our share in

making the world a happy place for everybody in it,
School: We pray you, our Father.
Leader: May we be helpful, courteous, and thoughtful in our homes,
School: We need your help, our Father.
Leader: May we study with all our mights, learning how to serve our fellow-citizens best both now and when we are grown,
School: We need your help, our Father.
Leader: Grant that we may help keep our town beautiful and the people in it safe and happy,
School: We need your help, our Father.
Leader: Grant that we may begin now to serve our country by living honestly, playing fairly, working earnestly, thinking clearly, and loving sincerely,
All: We ask this for Jesus' sake. Amen.

HYMN (for leaders who are using this period to emphasize our duties to our country as they relate to our world citizenship): Sing to some familiar C. M. D. tune;

We thank thee, Lord, for eyes to see
 The beauty of the earth,
 For ears to hear the words of love
 And happy sounds of mirth,
 For minds that find new tho'ts to think,
 New wonders to explore,
 For health and freedom to enjoy
 The good thou hast in store.

Help us remember that to some
 The eye and ear and mind
 Bring sights and sounds of ugliness
 And only sadness find;
 Help us remember that to them
 The world has seemed unfair
 That we must strive to bring to them
 The beauty all may share.

O may our eyes be open, Lord,
 To see our neighbors' needs,
 And may our ears be kept alert
 Their cries for help to heed;
 Make keen our minds to plan the best
 For one another's good,
 That all the world may be at last
 One friendly brotherhood. Amen.

—JEANETTE E. PERKINS. From the *Pilgrim Elementary Teacher*. Used by permission of the publishers, the Congregational Publishing Society.

READING: "The American Boy"

What we have a right to expect from the American boy is that he shall turn out to be a good American man.

Now, the chances are strong that he won't be much of a man unless he is a good deal of a boy. He must not be a coward or a weakling, a bully, a shirk, or a prig.

He must work hard and play hard.

He must be clean-minded and clean-lived, and able to hold his own under all circumstances and against all comers.

It is only on these conditions that he will grow to be the kind of man of whom America can really be proud.

In life, as in a football game, the principle to follow is: Hit the line hard; don't foul and don't shirk, but hit the line hard.

—THEODORE ROOSEVELT

STORY: "Two Boys and a Flag"

J. Q. A. Smith, Jr., only son and heir of Centerville's leading citizen, was barefoot. It was the first time his mother had allowed it that season and he was enjoying it, swinging his lunch-box, whistling the "Star-Spangled Banner," his new straw hat on, his coat off on that fine spring morning.

No doubt that particular tune had come to his mind because of the brand-new flagstaff that had arrived in town that very day. His father had bought it for a gift to Centerville and Quince was proud of it. No wonder. It was twice as long as any telephone pole. There it lay now on the grass of the Courthouse Square. And his best friend was sitting on it—Mickey O'Shea, red-headed and ragged, true son of his Irish-born, milkman father.

"Hi'o, Quince," he greeted John Quincy Adams Smith, Jr. "She's come, an' she's a whopper!"

"Isn't she a beaut'! Mom says the Civic League's got the new flag started already. 'Dad's

goin' to present her to the town on the Fourth. There's to be a raisin' with the Regimental Band, speeches, and everything. Old Major Butterworth is going to run her up."

The boys admired the flagstaff as long as they dared, then rode to school on the O'Shea milk wagon. As the fourth graders lined up to march inside, Miss Emerson, their teacher, gave each one of them a flag, and after roll call came the great announcement. She told them about the new flagstaff, the flag in the making, the celebration coming on the Fourth, and added, "And one of you will be Major Butterworth's aid at the ceremony."

Miss Emerson went on to tell them that she had decided that the fairest way would be to allow them to compete for the honor. On the following Monday, every one who liked might bring to her a story of the flag as they remembered it from her reading about it last term. From these stories she would select the best ten. Those ten best fourth graders would have a special class in American history for the rest of the term at the end of which would come an examination. The one who got the highest grade in that would have the honor of acting as Major Butterworth's aid on the day of the flag raising.

Quince and Mickey walked toward home silently that day. Quince felt sure that he would be chosen. Hadn't his father given the flagstaff? He didn't know that Mickey wanted terribly to be chosen too.

When the boys came to the flagstaff, they both stopped. A quick glance at Mickey told Quince the whole story.

"Now, looky here, Mickey O'Shea, don't you go to buttin' in on this. This is a 'Merican flag, an' raisin' it's a job for a 'Merican."

"Well!" gasped Mickey. "Ain't I a 'Merican?"

"Not so's you could notice it."

"Me father says I'm a na-a-tive bor-run 'Merican citizen."

"Aw-y! What's he know about it?"

Naturally, a fight followed, a hard one, and it wasn't so long till J. Q. A. Smith, Jr., was yelling for mercy.

"You just lemme up, Mickey O'Shea. Get off'n me, an' lemme up an' don't you ever speak to me again—not as long's you live!"

"Aw, well! Git up, you bully! Run along home wid yez an' tell yer mawmaw. I'm not m'anin's to spake t' yez, ez long's I live, ner after I'm dead, nather."

Upon which Mickey shouldered his flag and marched off to his humble home; while Quince, trailing his in the dust, went uphill to his fine one.

The following Monday ten contestants were chosen. However, few days had passed until all could see that the only real competitors for the honor were Mickey and Quince. Yet each of these had one weakness. Quince could remember dates easy as could be; but to picture in his mind just how things had happened, that was hard. Mickey on the other hand had no trouble at all imagining things. He could even hear the cannon roar when he thought of battles. But dates, now. What was the use of dates anyway? So Mickey drilled and drilled, trying to remember dates, and Quince read the stories of events over and over again.

Both boys kept busy, but both were terribly lonely inside. Mickey in particular felt the solitude of the long evenings almost unbearable.

Often he would go to the flagstaff, lay his hand on its smooth pole and gaze up at its slender tip waiting for the flag, longing for the great day of the raising when he, Mickey O'Shea, would help Major Butterworth and show that Quince that he was a real American citizen.

One evening when he went to see the flagstaff as usual, he had the good luck to meet the Major himself. Mickey greeted him and then dared to ask, "Please, sir, Major Butterworth, did you ever raise a flag before?"

"Oh, yes! My conscience, yes! Many a one; and watched the raising of many more." And he went on to tell how he had seen the flag raised over Fort Donelson after its surrender and again over Sumter after the evacuation of Charleston.

"Gee!" breathed the awe-struck Mickey.

"Won't you tell me 'bout it, please, sir?"

So as the two sat comfortably seated on the courthouse steps, the Major relived the old scenes. Mickey drank in every word, while within him new feelings of manhood, courage, achievement stirred.

Finally the Major got up and put on his hat.

"Well, Mickey, that's the story."

"Yes, sir! Sure, that's the story! You bet it's the real thing! I never heard the likes o' that before. I wish they'd tell it that way in the books."

"In the books . . ."

Almost before he knew it, Mickey had poured out the whole story of the contest, how he wanted to win out over Quince, his fear of dates, everything. The Major listened attentively, and at the end he wished him well and, with his hand on Mickey's shoulder, added:

"Above all, you play fair; play the game straight; never cheat nor take a mean advantage. If the other fellow proves to be the better man, you recognize his right to be the better man. See? If he wins, you take your drubbing without a whimper, like a soldier. That's the finest thing you can do for the flag. To be brave, to be honest, to be just—a clean man, fit to raise it, that's a greater thing than just to raise it. Understand?"

"I—I—guess so. I'll try. Thank you, sir. Goodnight."

As Mickey thought over the Major's words on his way home, he vowed he would be like that, fit to raise the flag. With his shoulders squared like the Major's, he raised his face to the stars and breathed, "Gee!"

Finally the morning of the final examination dawned. Most of the examination questions were easy for both boys. All went well for Mickey till he came to Question 10. "Name the presidents of the United States in order." Confidently he began to write: Washington, Adams, Jefferson, Madison, Monroe, Adams, Jackson,—but who came next? Again he thought them over, but the name wouldn't come. Despair seized him. Would Quince win after all? He couldn't bear it.

Bitterly resentful he looked toward his enemy. But Quince wasn't there. A wind had whisked a paper off his desk and he was retrieving it. And right there under Mickey's eyes lay his paper with *Van Buren* staring out from it.

With a gasp of relief, Mickey wrote it down. All the rest came easy. He was finished, confident of his success. Not until he got outside did he realize what he had done. He had *not* played the game straight. He was not "fit to raise the flag."

Jerking his arm away from Gene Martin's friendly one, he slunk away.

"Aw, leave 'im be! Can't you see he's all in?"

As Mickey looked back in gratitude to Gene, he saw Quince, his face full of pity, Quince thought he had failed! He felt sorry for him! Quince, whom he had robbed! This was the last straw. He sank down in a lonely corner of the hedge and covered his shamed face. Now he remembered the Major's words:

"Above all, you play fair! Never cheat, nor take a mean advantage. To be brave, to be honest, to be just—a clean man, fit to raise the flag . . ."

He had meant to be all that, but he had failed!

The fourth grade reassembled after lunch that day to hear the results of the examination. At the tap of the bell, Mickey stumbled into line. He hadn't touched his lunch box. He hadn't thought of anything all noon but his failure.

Before Miss Emerson lay two examination papers. She thanked all for the faithful work, but the choice lay between Mickey and John Q. A. They were equal in scholarship, but since Mickey's penmanship and composition excelled John's, she had chosen him to assist Major Butterworth on the Fourth, the great day of the flag raising.

Mickey stood up. With a shaking hand he grasped his desk. He saw Quince staring at him in amazement.

"Please 'm. I—I—can't. It's meself is—not—fit—"

"What do you mean, Mickey?" questioned the amazed teacher.

"I—I cha-ted!" Mickey blurted out, his face crimson.

"You cheated! How?"

"'Twas the tinth question, ma'am. I forgot Van Buren—an' I couldn't think. An' then—I saw Quince Smith's pa-a-per; an'—"

Of course the choice fell then on Quince. In his shame and disappointment, Mickey could not help sobbing, until in amazement he heard Quince asking if the two of them might share the honor of helping the Major. Miss Emerson and the class all approved of this idea.

Mickey could hardly bear it. Quince was his friend again. Together they walked out of the school room once again. However, before they had gone, golden-haired Betty came up to them: "Mickey O'Shea! I think you're just splendid! That was the bravest, *bravest* thing you did!"

And again Mickey expressed himself with, "Gee!"

—Abridged from Eleanor Schureman's story in *Patriotism and the Flag*, retold from St. Nicholas. Used by permission of the publishers, D. Appleton-Century Company, New York.

INTERMEDIATE DEPARTMENT

By Alleen Moon*

THEME FOR SEPTEMBER: *How to Be a Good Citizen*

AIM: To lead to a better understanding of citizenship and to a purpose to meet their responsibilities as Christian citizens.

September 6

THEME: *Am I a Citizen?*

AIM: To lead to an appreciation of the mutual dependence of people who live in the same community, and to an understanding of the cooperative nature of laws and government.

INSTRUMENTAL PRELUDE: "O Beautiful for Spacious Skies"

HYMN: "America"

RESPONSIVE READING: Psalm 67

HYMN: "O Native Land, How Fair You Seem"

READING OF POEM:

AMERICA'S MAKING¹

God built him a continent of glory and filled it with treasures untold;
He studied it with sweet flowing fountains and traced it with long winding streams;
He carpeted it with soft rolling prairies and columned it with thundering mountains;
He graced it with deep-shadowed forests and filled them with song;
Then he called unto a thousand peoples and summoned the bravest among them.
They came from the ends of the earth, each bearing a gift and a hope.
The glow of adventure was in their eyes, and in their hearts the glory of hope.
And out of the bounty of earth and the labor of men;
Out of the longing of hearts and the prayer of souls;
Out of the memory of ages and the hopes of the world,
God fashioned a people in love, blessed it with purpose sublime, and called it America.

—RABBI ABBA HILLEL SILVER

INFORMAL DISCUSSION to stimulate thinking and to lead to an understanding of what it means to do one's part as a citizen.

SUGGESTED PROCEDURE:

Frequently we hear people discussing citizenship. Have you ever thought of what it means to be a citizen? Today, suppose we talk about what it means to be a good citizen and what being a good citizen has to do with being a Christian.

Are you a citizen? (Pause for an answer—and, if necessary, ask other questions to bring out the thought that every individual—young or old—who lives where other individuals are living is a citizen of that community.)

Why do people live near each other and form communities? (Wait for answer and use other questions to bring out the answers that: (a) people like to be together; (b) many things they cannot do alone—several men working together have more strength; (c) by working together people can better protect themselves from fire, from enemies, and from other dangers.

In what ways do we cooperate in our community—what things do we do together? (Wait for answer and use other questions to bring out such answers as: (a) in fire department; (b) in public schools; (c) building roads; (d) police protection; (e) public library; (f) building churches; (g) banks.)

When people do such things together, is it necessary to have some rules so that every per-

son will be treated fairly? (Pause for answer.) What do we call these rules? (Pause for answer.) Who makes our laws? (Wait for answer and use other questions to develop thought that we select a "committee," called city council or state legislature or Congress, to make our laws, and then all citizens who are over twenty-one can vote on the laws.) What persons do you know that you think of as good citizens? (Wait for an answer and, as persons are named, ask, "What does he do that makes him a good citizen?")

How would you describe a good citizen? (Encourage boys and girls to mention such things as obeying the law; doing his part in the city work; taking good care of public property; reporting persons who break the law or deface property; doing things to make his community more beautiful, more healthful, more enlightened—a person who is pleasant and agreeable; a person who respects the rights of others; a person who thinks about the good of all and not merely of what is good for him.)

For Scripture, read I Corinthians 12:12-26. Explain briefly that St. Paul was trying to help those early Christians to be good citizens, and by this letter he points out how dependent we are upon each other: This is even more true with us today.

PRAYER:

Father, we thank thee for our beautiful America, for the noble citizens who have lived before us and who did their part in making our great nation. We thank thee for our state, for our governor. Guide him that he may be worthy of his office. We thank thee for the good citizens of our town (or city), and for all they have done to provide good schools, good laws, a clean city, and a safe city.

Help us to be worthy citizens and in every way possible to work for the up-building of thy kingdom in our homeland. Amen.

HYMN: "O Beautiful for Spacious Skies"

September 13

THEME: *What Do I Mean to My Community?*

AIM: To lead to a critical evaluation of their own activities as they affect community life and to a desire to be a useful citizen.

The following materials are appropriate to use. You will enjoy arranging them to make a program.

HYMNS: "America"

"The Fathers Built This City"

"I Would Be True"

"Father in Heaven, Who Lovest All"

SCRIPTURE: Matthew 20:25-28

To stimulate thinking the following method might be used:

List on the blackboard or on a large sheet of paper with colored crayon (or, better still, have enough typed copies to give each person) the qualities of good citizenship that were discussed in the program for September 6. Give each person a pencil and blank paper. Then ask them to rate themselves on each quality of citizenship, as "Poor," "Fair," "Good," or "Excellent."

Allow from five to ten minutes for this. Then ask the boys and girls to suggest some things they might do for their own city. The leader should be ready to make suggestions in case they are needed. The following might be possible:

Cleaning up an unsightly vacant lot; planting shrubs or flowers along the roadway; presenting a flag and pole; giving a book to the public library; assisting with some community enterprise. Try to develop in the group a real purpose to render a service to the community.

POEM: "Patriotism" (first stanza) by Susan Coolidge

He serves his country best

Who lives pure life and doeth righteous deed,

¹Used by permission of the publishers, Little, Brown and Co.

And walks straight paths however others stray,
And leaves his sons, as uttermost bequest,
A stainless record which all men may read;
This is the better way.

PRAYER:

Dear Lord, help us to be honest with ourselves; help us to see wherein we have failed as good citizens. Give us the courage and the strength to dare to do right whether or not any of our companions follow our lead. Grant unto us the ability to serve our city, our state, and our country so that our lives will be forces for good. Forgive us that we have been too selfish and lazy to do our share toward the welfare of our home town and of our native land.

Give us strength of purpose in our plan to render a service to our community; bless us in this work and guide us by thy wisdom. Amen.

September 20

THEME: *What Makes a Great Nation*
AIM: To encourage a Christian type of patriotism.

HYMNS: "Marching with the Heroes"

"O Beautiful for Spacious Skies"

"America"

"Forward through the Ages"

"O Lord, Our God, Thy Mighty Hand"

RESPONSIVE READING: Psalm 33:12-22

POEMS:

WHAT MAKES A CITY GREAT?²

What makes a city great?
Huge piles of stone heaped heavenward?
Vast multitudes who dwell within wide circling walls?

Palace and throne and riches past the count of man to tell, and wide domain?

Nay, these the empty husk!
True glory dwells where glorious deeds are done.

Where great men rise whose names, athwart the dusk of misty centuries, gleam like the sun!

In Athens, Sparta, Florence 'twas the soul
That was the city's bright immortal part.

The splendor of the spirit was their goal, their jewel, the unconquerable heart!

So may the city that I love be great,
Till every stone shall be articulate.

GOD, GIVE US MEN!³

God, give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands;

Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;

Men who possess opinions and a will;
Men who have honor; men who will not lie;

Men who can stand before a demagogue
And damn his treacherous flatteries without winking!

AMERICA FIRST

Not merely in matters material, but in things of the spirit.

Not merely in science, inventions, motors, and skyscrapers, but also in ideals, principles, character.

Not merely in the calm assertion of rights, but in the glad assumption of duties.

Not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a Good Samaritan.

Not in splendid isolation, but in courageous co-operation.

Not in pride, arrogance, and disdain of other races and peoples, but in sympathy, love, and understanding.

Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail, along which, please God, other nations will follow, into the new Jerusalem where wars shall be no more. Some day some nation must take that path—unless we are to lapse once again into utter barbarism.

³From the poem by Josiah Gilbert Holland. Used by permission of the publishers, Charles Scribner's Sons.

* Superintendent of Leadership Training, Young People's Division, General Board of Christian Education, Methodist Episcopal Church, South, Nashville, Tennessee.

¹ From *The New Hymnal for American Youth*, published by D. Appleton-Century Co. Used by permission.

barism—and that honor I covet for my beloved America.
And so, in that spirit and with these hopes, I say with all my heart and soul, "America First!"

—G. ASHTON OLDHAM

TALK SUGGESTIONS:

We are all proud of America and are glad to call ourselves American citizens. But sometimes we are ashamed of what is done in the name of America. Let us think for a few minutes of those things that make America a great nation. Probably we would mention first that in America every man has an equal chance. That was the purpose of the men who wrote our Constitution, but it is no longer true. Today there are millions of our citizens who have no chance. They have no jobs, no money, no food, and it isn't their fault—so here we bow our heads in shame. We might mention with pride our public schools and education for all, but we must remember at the same time that teachers' salaries have been reduced lower and lower and many schools have been closed, while our nation has been spending millions on battleships and armaments.

We might say we are a Christian nation, if we didn't have to remember that there is more crime in our land than anywhere else in the world.

God gave to America broad, fertile lands, mighty rivers, rich mineral deposits, a marvellous climate, beautiful scenery! Whatever God has done for America is great, but a nation's true greatness is found in the character of its citizens. We have some great and good men in our coun-

try—and they are working faithfully and hopefully to make our nation truly a great nation; but there are many millions who call themselves loyal citizens whose chief interest in their country seems to be to rob her—to get all they can for themselves.

September 27

THEME: *If I Could Vote*

AIM: To lead to an ideal for Christian officials to be responsible for our government.

HYMNS: "America"

"O Beautiful for Spacious Skies"

"God, Send Us Men Whose Aim 'Twill Be"

SCRIPTURE: Nehemiah 5:1-17. (If possible, use Moffatt's translation.)

TALK SUGGESTIONS:

Our newspapers are filled with reports of political meetings and campaign speeches. We are in the midst of a "Presidential Campaign." We are excited over the contest that is going on between our two big political parties to elect their presidential candidates. Each one of us doubtlessly is strongly in favor of one of these candidates. Whom do you hope will be our next President? (Pause for an answer.)

How did you make your choice? Probably you are influenced by your family and your friends. If you could vote, would you cast your vote as your friends advise and according to their preferences, or would you want to investigate for yourself the purposes and character of each can-

didate? What is the responsibility of a good citizen, of a Christian citizen, in voting? Do you think the laws of our country are important? If we think of these laws as the rules to protect the rights and interests of all citizens, we realize that the happiness and welfare of millions of people are dependent upon the men elected to office, for these men help make the laws and have responsibility for maintaining and enforcing them. (The Scripture passage might be read here.)

This is a picture of the ways people were mistreated thousands of years ago—but it sounds like a description of our own country. For today we see around us men losing their farms and their homes; we see businesses going into bankruptcy; we know people who can't get work—who are hungry, dirty, ragged. And at the same time, the rich men are getting richer. There is something wrong in a country that allows some while hundreds of men and women do not have the necessities of life. God gives to us all things—and he does not intend for some of his children to go hungry, because of the greed and cruelty of a few. We need better laws and better government officials.

We have all heard that many of our public officers have been inefficient; some have been dishonest—have made laws to favor their friends; have used their office to take advantage of others to increase their personal wealth. We must not blame these officials only; we must blame those who voted for them and who put them into office. We who are voters can have the kind of officers we want if we do our part in supporting men who have proved that they will be just and fair to all.

SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

By Gladys E. Gray*

THEME: *"The Christian as a Citizen"*

With the usual inundation of political speeches in a presidential election year, it is but natural that Christian young people should find themselves considering rather carefully just what the duties and responsibilities of a Christian citizen are. Because such citizenship begins most immediately in the home city, the services for this month center on that area of citizenship as illustrative of larger fields. Presenting something of the ideal city in the first service, the conditions of our own city in the second as a contrast, the responsibilities of those in office in the third, we come to the final service with a chance to restate our own ideals and our own activities in bringing the ideal into actual operation. I hope that the services you build for your group will have back of them a great deal of real, first-hand information about your own city and its needs.

September 6

THEME: *"A City of God"*

PRELUDE: "Sanctus," Bortniansky

CALL TO WORSHIP: Solo, "There's a Voice in the Wilderness" (Hymn tune, "Hereford")

There's a voice in the wilderness crying,
A call from the ways untrod:
Prepare in the desert a highway,
A highway for our God!
The valleys shall be exalted,
The lofty hills brought low;
Make straight all the crooked places,
Where the Lord our God may go!

O Zion, that bringest good tidings,
Get thee up to the heights and sing!
Proclaim to a desolate people
The coming of their King:
Like the flowers of the field they perish,
The works of men decay,
The power and pomp of nations
Shall pass like a dream away.

* Geneva, New York.

But the word of our God endureth,
The arm of the Lord is strong;
He stands in the midst of the nations,
And he will right the wrong:
He shall feed his flock like a shepherd,
And fold the lambs to his breast;
In pastures of peace he'll lead them,
And give to the weary rest.¹

—J. LEWIS MILLIGAN

LEADER: Read "Seekers"² by John Masefield

HYMN: "City of God, How Broad and Far," Samuel Johnson

RESPONSIVE SCRIPTURE:

Leader: Psalm 87:3

Group: Psalm 46:4-5

Leader: Psalm 48:1,8

Group: Revelations 21:1

Leader: Revelations 21:2

All: Revelations 21:3

HYMN: "Hail the Glorious Golden City," Felix Adler

CLOSING PRAYER:

Leader: The Lord be with you.

Group: And with thy spirit.

Leader: Let us pray.

Unison Prayer: "City of Our Dreaming" by Thomas Tiplady

"Lord God of Hosts, our hearts endure with
valour,
That we may fight for right and truth and
thee;

With sword and trowel may we build thy
Holy City,
And from their mis'ry set thy people free.

"Increase our power against the strong who
batten

Upon the poor, the helpless, and the weak;
With motives pure, minds clear, and wills
that do not falter,

May we Man's good and thy true glory seek.

"With flashing swords may we destroy the evil,
And with our trowels build the good and
true;

¹ From the new *Methodist Hymnal*. Used by permission of the author.

² Found in *Quotable Poems*, Vol. I, page 41. Chicago: Willett, Clark and Co.

So may the city of our highest, noblest
dreaming
Rise on the earth in every nation's view.

"Lord God of Hosts, our eyes have seen a city
Where night is not, and Jesus is the Light;
Where gold is pure, gems clean, and gates
are ever open;

Where pain is past, and tears dim not the
sight."³

BENEDICTION:

The common problem—yours, mine, every-
one's—

Is not to fancy what were fair in life

Provided it could be; but, finding first

What may be, then find how to make it fair

Up to our means—a very different thing!

My business is not to remake myself

But make the absolute best of what God
made.⁴

—ROBERT BROWNING

September 13

THEME: *"Within Our City Gates"*

You will choose material for this service which most nearly coincides with your own local situation. Possible hymns may include the following:

"Where Cross the Crowded Ways of
Life"

"When Wilt Thou Save the People?"

"The Light of God Is Falling"

"The Fathers Built This City"

The sixteenth century "Ave Maria" by Jacob Arcadelt may serve as a prelude, followed by an introit by Thomas Tiplady, to the hymn arrangement "Finlandia."

O Saviour Christ, from daily toil and care
We come, with eager hearts, thy love to share,
And in thy presence to abide awhile;

³ From *Hymns from Lambeth*. Used by permission of the author.

⁴ From the *Cambridge Edition of Robert Browning's Poems*. Used by permission of publishers, Houghton Mifflin Co., Boston. (a) From the poem, "Bishop Blougram's Apology."

Here God we see, O Christ, in thee,
And nought can injure or our souls defile,
While, free from harm,
We share thy calm.²

For all of the services this month you will find Rauschenbusch's volume of prayers, *Prayers for the Social Awakening*, of real value. Here is a shorter prayer from another source:

Thou Lord of sacrifice, and service, who came not to be ministered unto, but to minister, in thy name we pray that our eyes may be opened to see our brothers, hurt and bruised on life's hard ways, our neighbors who have need of us. May we hear above all the noise of selfish confusion thy voice saying to us now, Go and do likewise.³

Here are various other materials which might find a place in your service.

CITY COMRADESHIP

Face on face in the city, and when will the faces end?
Face on face in the city, but never the face of a friend;
Till my heart grows sick with longing and dazed with the din of the street,
As I rush with the thronging thousands in a loneliness complete.

Shall I not know my brothers? Their toil is one with mine.
We offer the fruits of our labor on the same great city's shrine.
They are weary as I am weary; they are happy and sad with me;
And all of us laugh together when evening sets us free.

Face on face in the city, and where shall our fortunes fall?
Face on face in the city—my heart goes out to you all.
See, we labor together; is not the bond divine?
Lo! the strength of the city is built of your life and mine.⁴

—ANNA LOUISE STRONG

REDEMPTION

Loving man, I have wearied of the ways of men;
They have shut themselves up within strong walls of self,
The rich from the poor, the poor from the rich.
They have given themselves over to the pursuit of gold,
The rich and the poor.
They have lost their desire for high things;
Knowledge and wisdom and human sympathy
Have lost their ministrants. Greed and lust and pride
Have set up altars in the market-places and the homes,
And gossiping crowds throng them.

Blow, O fresh winds of God, blow through our prairie lands,
Dotted with towns and villages;
Sweep, mighty tempests, through our wide city deserts;
Let the blasts from the river-cleansed Rockies
Sweep eastward to our white halls of state,
Where giant Greed has builded her shrine,
Where laws are made for a few.
Flaming fires of war, smoldering fires of peace,
Burn, burn from the heart of our life
The decay of death. Let there come forth
From the furnace of flames
A nation, God-loving, God-inspired, God-led,
Purified, transformed—a redeemed people.⁵

—THOMAS CURTIS CLARK

WHO IS MY NEIGHBOR?

There was a woman of America who stood and said fervently, "Thee, Lord, I love with all my heart and soul and mind and strength." But He answered, "That is not enough. You are also to love your neighbor as yourself." "Who is my neighbor, Lord?" she asked. And the Lord replied:

"There are little children wearing out their lives in factories in every state in your nation. 'They are not my children,' you say, and pass by on the other side.

"There is a woman in your town who fell among unfriendly folk who stripped her of her reputation, and lashed her with their tongues, who froze her with their scorn and left her half-dead in her soul. And all the 'respectable' women went by on the other side.

"There was a foreign woman who came to live in your town, homesick, baffled by strange customs in a strange land. And you, who were so busy with many things, looked at her, and went by on the other side.

"There was an intelligent girl trying to get an education in order that she might live life more abundantly, and you laughed at her efforts because her skin was different in color from yours.

"There was an industrial girl striking for a living wage for her family and her friends, and you yawned over the newspaper account of her efforts and deplored the inconvenience the strike caused you.

"There is a woman in your kitchen who is a human being; a man in your garden; a woman who lives in your street; a church seeking in its way to bring in the Kingdom—but it is not your church! There are backward races of people groping for life and freedom; confused nations, great and small, trying dimly to find the way to give their gifts to the common life of the world. Human beings! Neighbors all!"

"And you are to love your neighbor as much as yourself."

September 20

THEME: "Those in Authority"

In this service we are dealing with officials directly responsible for the conditions in the city. But we are also considering our own responsibilities as Christian young people and Christian citizens. Scripture may be chosen from such passages as the Epistle of James; Romans 13:3-7, 8:35-39; Psalm 101:6-8; and so forth. Some of the following will provide your hymns:

"Fight the Good Fight"

"Be Strong"

"Once to Every Man and Nation"

"March On, O Soul, with Strength"
(in the *Methodist Hymnal*)

There are many poems which you may wish to use. Two by Robert Browning follow. The first is "Why I Am a Liberal"—

"Why?"—Because all I haply can and do,
All that I am now, all I hope to be—
Whence comes it save from fortune setting free
Body and soul, the purpose to pursue
God traced for both? If fetters not a few,
Of prejudice, convention, fall from me,
These shall I bid men—each in his degree
Also god-guided—bear, and gaily, too?
But little do or can the best of us:
That little is achieved through Liberty.
Who, then, dares hold, emancipated thus,
His fellow shall continue bound? Not I,
Who live, love, labor freely, nor discuss
A brother's right to freedom.—That is "Why."⁶

The second is from "The Pope," line 1185, in *The Ring and the Book*—

Why comes temptation but for man to meet
And master and make crouch beneath his foot,
And so be pedestaled in triumph? Pray,
"Lead us into no such temptation, Lord."
Yea, but, O thou whose servants are the bold,
Lead such temptations by the head and hair,
Reluctant dragons, up to who dares fight,
That so he may do battle and have praise.⁷

Marguerite Wilkinson has a poem called "Guilty" which carries a sting:

I never cut my neighbor's throat;
My neighbor's gold I never stole;
I never spoiled his house and land;
But God have mercy on my soul!

For I am haunted night and day
By all the deeds I have not done:

¹ From *Book of Services for Group Worship*. Used by permission of the National Board of the Young Women's Christian Associations of the United States of America.

² From Vol. III, *Poetic and Dramatic Works of Robert Browning*, published by Houghton Mifflin Co., Boston.

O unattempted loveliness!
O costly valor never won!⁸

"We Builders of Cities," by James Oppenheim, underscores its own message:

We builders of cities and civilizations walled away from the sea and the sod
Must reach, dream-led, for our revelations through one another—as far as God.
Through one another, through one another, no more the gleam on sea and land,
But so close that we see the Brother, and understand, and understand!
Till, drawn in swept crowd closer, closer, we see the gleam in the human clod,
And, clerk and foreman, peddler and grocer are one in the Family of God.⁹

September 27

THEME: "Builders Together"

PRELUDE: "The Pilgrims," Archie A. Mumma

CALL TO WORSHIP: "Glad Hearts Adventuring," Martin Shaw

Solo: Glad hearts adventuring,
The way is wide,
Valour and Faith shall shield
The pilgrims' side.
Constant and undismayed,
Your journey past,
Across the hills of Time
Home lies, at last.

Group: Glad hearts adventuring,
The City of God dawns far—
Brothers, take to the trail again,
Sisters, follow the star.

Quartet: Honour and sleepless love
Where'er ye roam,
Shall watch beside the camp
And guard the home.
Your comrades, wind and sun;
Your book, the world,
Your lamp, the unaltered Law;
Your flag unfurled.

Group: Glad hearts adventuring,
The City of God dawns far—
Brothers, take to the trail again,
Sisters, follow the star.

Quartet: The sword may fall to rust,
And kingdoms fail,
Still stands your promise sure
Love shall prevail.
When you are old and grey
When Youth is gone
Still shall you sing to those
Who follow on:

All: Glad hearts adventuring,
The City of God dawns far—
Brothers, take to the trail again,
Sisters, follow the star.¹⁰

SCRIPTURE: Romans 13:11-13a; Ephesians 6:10-17.

HYMN: "King of the City Splendid"
(Tune: "City of Light")

King of the City Splendid,
Eternal in the height,
May all our country's cities
Grow holy in thy sight:
Cleansed from the deeds of darkness—
Cities of light.

Teach love to gladden children
That know not childhood's mirth,
Wronged of their rights—no beauty
In their scant reach of earth;
To hope's large sunshine give them
A second birth.

Give joy to all the joyless,
Song's voice to sorrows dumb,
May light invade with blessing
Each dark and deathly slum;
Into earth's realms of horror
Thy Kingdom come!

(Continued on page 33)

⁸ From *Quotable Poems*, Vol. I. Used by permission of publishers, Willett, Clark and Co., Chicago.

⁹ Words by M. A. McDonald. Used with permission of the American publishers, Edward Schuberth and Co., New York. Price 60 cents.

⁵ From *The Hymnal for Young People*. Copyright, 1928, by A. S. Barnes and Co., New York.
⁶ From *Poems of Justice*. Used by permission of the publishers, Willett, Clark and Co., Chicago.



CURRENT FILM ESTIMATES



And So They Were Married (Mary Astor, Melvyn Douglas) (Columbia) Another attempt to make impossible children funny. Two spoiled ten-year-olds manipulate their respective father and mother, first preventing, then promoting a romance. Mere situation without drama. Rather dreary absurdity.

For A: Stupid For Y: Hardly
For C: No value

Boulder Dam (Ross Alexander, Patricia Ellis) (Warner) Simple, vigorous, and generally impressive story with mighty background of Boulder Dam. Painfully unpleasant hero gradually transformed by potent influence of great engineering achievement and love of a girl.

For A: Rather good For Y and C: Good

Border Flight (John Howard, Frances Farmer) (Paramount) Crudely portrays Coast Guard's heroic airplane fights against smugglers. Much thrill, mediocre acting, absurd character values. Villain, completely obnoxious throughout, becomes heroic suicide and wins what sympathy is left.

For A: Crude For Y and C: Poor

Brides Are Like That (Ross Alexander) (Warner) Inconsequential story of happy-go-lucky, fluent-tongued youth who loathes work, finally wins heroine, and, when uncle refuses to pay more bills, turns in great invention that fixes everything. Frivolous, noisy farce of slight meaning.

For A: Mediocre For Y: Fair
For C: No interest

Bullets and Ballots (Robinson, Bogart, Blondell) (First National) Thrilling portrayal of struggle of law-and-order vs. organized rackets, with sympathy wholly with heroic little "copper" who dies in victory. Racketeer profits made glamorous, but total effect good. Robinson notable.

For A and Y: Excellent of kind For C: Doubtful

The Case Against Mrs. Ames (Madeline Carroll, George Brent) (Paramount) Murder-mystery concoction. Heroine tried twice, for murder and possession of child, villain as defending lawyer first, then prosecutor. Hero does some heavy drinking, solves all, and wins widow. A strain on logic.

For A: Good of kind For Y: Unwholesome
For C: No

Charlie Chan at the Circus (Warner Oland) (Fox) Charlie's holiday with his children at circus suddenly spoiled by murders among circus folk. Suspicion cast on many, as usual; suspense, thrills, and Chan's solution masterful as always. Marred by Keye Luke's over-acting as son.

For A: Good of kind For Y: Good
For C: Perhaps

Dancing Pirate (Charles Collins, Steffi Duna) (Pioneer) Light, but long, musical romance of 1820 London and California, notable for Robert Edmond Jones' technicolor, charming music, and Collins' superb dancing. Whimsical mixture of romance, adventure, and costume melodrama in merry vein.

For A: Enjoyable For Y: Very good
For C: Good

Early to Bed (Mary Boland, Charles Ruggles) (Paramount) Delightful farce-comedy with rare rôles for Mary and Charlie. She marries old love at last, but he is a sleep-walker! Startling complications, further complicated by Mary's well-meant help. But finally honeymoon can begin.

For A: Amusing For Y: Very good
For C: Good

Federal Agent (Bill Boyd, Irene Ware) (Republic) Elementary G-Man story of hero and heroine both tracking chemical villains making explosives for foreign powers. Misunderstood motives keep hero and heroine at odds until final marriage. Usual dark doings and furtive looks.

For A: Mediocre For Y: Hardly
For C: No

The First Baby (Johnnie Downs, Shirley Deane) (Fox) Wholesome, well-intentioned little picture of young couple trying to live with "her mother." When baby comes, father revolts from mother-in-law control. Film suffers from banal

THE summaries and evaluations appearing on this page are those of The National Film Estimate Service. They are not the judgment of an individual, but of a committee of qualified men and women who are in no way connected with the motion picture industry.

It will be noted that these estimates cover all types of films inasmuch as it is as valuable to know what not to see as to know the good films. It should be kept in mind also that titles and local advertising pictures may be quite objectionable, while the content and effect of the film are desirable and wholesome, hence these descriptions of content.

The estimate of each film is given for three groups:

A—Intelligent Adults

Y—Youth (15-20 years)

C—Children (under 15 years)

Boldface italic type indicates the special recommendation of the National Film Estimate Service.

dialog, inadequate acting, and stilted comedy.

For A: Amateurish For Y: Harmless

For C: No interest

Florida Special (Sally Eilers, Kent Taylor) (Paramount) Romantic mystery melodrama. Cross-country train is setting for fast-moving, at times confusing murder mystery, with plots and counterplots by assorted travelers aboard. Jack Oakie's clowning an added "feature."

For A: Hardly For Y: Perhaps
For C: Doubtful interest

For the Service (Buck Jones) (Universal) Western "Scouts" (a la Canadian Mounties), battling Indians and renegades, are joined by Commander's soft son. Buck Jones, of the pained heroic look, undertakes to train him. Boy fails and dies, but Buck's "heroic" lie makes boy father's hero. Cloudy ethics.

For A: Hardly For Y: Perhaps
For C: Doubtful

Forgotten Faces (Marshall, Michael) (Paramount) Tense, grim drama, convincing by fine acting and direction. Rich gambling-house owner, devoted husband and father, kills wanton wife's lover, places baby with foster-parents, and to prison. Later dies to save daughter from mother's blackmailing.

For A: Fine of kind For Y: Too strong
For C: No

Frasquita (German production with adequate English titles) Merry, realistic marriage-comedy laid in picturesque Vienna, with Franz Lehár's music sprinkled thickly throughout. Two butlers have notable rôles in the fun. Readily understood without knowledge of German. Lehár himself appears.

For A and Y: Good of kind For C: No interest

Golden Arrow, The (Bette Davis, George Brent) (Warner) Thin, highly improbable comedy. Humble heroine, exploited as face-cream heiress for publicity purposes, gives ample chance for hero's misunderstandings, needed to keep story going. Much "wealth" and absurd amusements of ultra-rich.

For A: Perhaps For Y: Doubtful

For C: No

Half Angel (Frances Dee, Brian Donlevy) (Fox) Highly artificial, improbable mystery about two murders, a heroine always terrified and suspected, a bellowing star-reporter hero, some outrageous court procedures, and much comedy relief that is greatly needed. One choice bit of bad taste.

For A: Hardly For Y: Not the best
For C: No

House of a Thousand Candles (Holmes, Pichel, Mae Clarke) (Republic) Old Nicholson international-espionage yarn modernized with microphones and motors, but over-complicated plot, labored dialog, stilted acting, and uninspired direc-

tion make it mediocre thriller. Confused or obvious.

For A: Weak For Y: Hardly For C: No

The King Steps Out (Grace Moore, Franchot Tone) (Columbia) Light, pleasing romance, charming in Viennese settings and simple melodies. Grace Moore surprisingly vicious as capricious princess masquerading as seamstress, winning love of young emperor. A bit loud at times with too much Herman Bing.

For A: Pleasant For Y: Good
For C: If it interests

Last Journey, The (British Film) (Atlantic) Hectic thriller of slight merit. Express train filled with motley collection of scheming passengers is driven wild by engineer crazed over supposed infidelity of his wife. Panic and impossible rescue. Crudely done throughout.

For A: Poor For Y and C: No

Law in Her Hands, The (Margaret Lindsay) (First National) Incredible, sensational stuff about girl attorney as trickster counsel for racketeer till he commits murder. Then tricky conviction for him, and she has herself disbarred and marries D.A.—which makes everything right.

For A: Unpleasant For Y: Not good

For C: No

One Rainy Afternoon (Lederer, Ida Lupino, Roland Young) (United Artists) Light farce-comedy of engaging young actor who mistakenly kisses the wrong girl in darkened movie and becomes great stage idol in consequence. Spots are merely silly, but it is mostly amusing as a complete whimsy.

For A and Y: Fairly good For C: Little interest

Princess Comes Across, The (Carole Lombard, Fred MacMurray) (Paramount) Multiple murder mystery on Atlantic liner, involving pseudo-princess, breezy band-leader, five famous detectives, with wisecrack comedy largely dominant. Deliberate false trails. Merrily played and fairly convincing.

For A: Good of kind For Y: Amusing
For C: Hardly

Private Number (L. Young, R. Taylor) (Fox) Sensitive heroine, in need, becomes servant in wealthy home. Sincere love affair with son ends in secret marriage. Lascivious butler causes mis-understandings, artificially prolonged to happy ending for hero, heroine, and baby.

For A: Fair For Y: Doubtful For C: No

Reckless Way, The (Marion Nixon) (Puritan) Third-rate stuff about stenographer-heroine wanting career and wealth instead of marriage to poor but worthy hero. Various artificial complications, she changes her mind, etc. Crude and elementary in action, acting, and dialog.

For A and Y: Poor For C: No

Road Gang (Donald Woods, Kay Linaker) (Warner) Worthy hero, framed for his fearless exposé of flagrant abuses of political dictator, suffers unspeakably in southern prison camp. Well-done, harrowing stuff to make one cringe over grisly suffering—and possibly think.

For A: Grim For Y and C: By no means

Roaming Lady (Ralph Bellamy, Fay Wray) (Columbia) Artificial adventure romance. Wealthy heroine, in love with resisting aviator, pursues him tirelessly, even across Pacific, as stowaway, into hotbed of Chinese rebellion. Lively, unobjectionable little thriller, but strains credulity.

For A: Elementary For Y: Harmless
For C: Hardly

Showboat (Irene Dunne, Allen Jones, Robeson, Winninger) (Universal) Outstanding production of famous Ferber opus with excellent direction, glorious singing, lavish sets, and able cast that makes the most of every rôle. Musical comedy can hardly be better done. Deserves its great success.

For A and Y: Excellent For C: Very good

Slalom (German film, made in Switzerland) Feature length picture of winter sports in Alps, with almost no dialog, a thin and confused story, and some naïve comedy. Merits are thrilling mountain photography, and superb exhibition of consummate skill on skis.

For A: Perhaps For Y and C: Fair

(Continued on page 35)



What's Happening in RELIGIOUS EDUCATION



Mr. T. T. Swearingen, who has been associated with the Department of Religious Education of the United Christian Missionary Society (Disciples of Christ) for the past seven years, has been elected Executive

Secretary to succeed Mr. Roy G. Ross who has recently become General Secretary of the International Council.

Mr. Swearingen received his Bachelor's and Master's degrees from Phillips University, Enid, Oklahoma. He has served in the pastorate for seven years. From 1929 to 1933 he was Director of Young People's Work for the United Society and since 1932 he has been Director of Leadership Training and Program Development.

As a member of the Department of Religious Education, Mr. Swearingen has occupied important positions in relation to the International Council of Religious Education. He has served as chairman of the Young People's Professional Advisory Section and is now a member of the Committee on Leadership Education, the Educational Commission, and the Executive Committee. His advancement to the executive head of the Department of Religious Education of his denomination is a fitting recognition of his ability and leadership.

❖ WITHIN A two-hour drive of every church in Illinois, at least one national specialist in children's work with a team of experienced associates conducted a one-day vacation school conference between April 21 and May 3. A committee—including F. A. Lindhorst, Chicago; O. L. Mattox, Bloomington; J. Frank Lansing, Bourbon; Clyde Vance, Normal; E. J. Krell, Hampshire; and Mrs. John Pugh, Springfield—worked for three months organizing this movement under the direction of the Child Guidance Commission of which Mrs. Carl Kirby, of Tullula, is chairman. The specialists who led in various conferences included Florence Carmichael, Blanche Carrier, Paul D. Eddy, and Walter D. Howell.

❖ DR. FRANCIS CARR STIFLER has recently been appointed editorial secretary for the American Bible Society. Dr. Stifler was formerly assistant secretary in the American Baptist Foreign Mission Society and was for four years the representative of the Northern Baptist Convention on the American Bible Society's Advisory Council. In his new position Dr. Stifler will be responsible for editing the Society's monthly publication, *The Bible Society Record*, and will supervise the preparation of literature, leaflets, and other material by which the Society keeps its constituency informed of its activities.

❖ AT THE meeting of the Methodist General Conference in May, the following personnel changes were made in connection with the Methodist Book Concern.

Dr. John H. Race, Senior Publishing Agent, retired after twenty-three years with the Book Concern. In recognition of his outstanding service, he was elected Publishing Agent Emeritus. Dr. Race will continue to serve as Chairman of the Board of Trustees of the International Council.

Dr. O. Grant Markham was re-elected and transferred to New York City to fill the vacancy created by the retirement of Dr. Race. Dr. Markham has been in the Chicago branch since 1924.

Dr. Fred D. Stone, Pastor of the Irving Park Methodist Church, Chicago, since 1924, was elected publishing agent for the Chicago branch. For eight years Dr. Stone has been a member of the Book Committee.

Dr. George C. Douglas, who has been the publishing agent in Cincinnati since 1924, will continue there.

❖ PHILIP C. LANDERS, Minister of Education of the Hennepin Avenue Methodist Episcopal Church of Minneapolis, has been elected Director of Leadership Training of the Minnesota Council of Religious Education. Mr. Landers will begin his full-time service with the Council on October 1. His service as dean of the Community Training School of Springfield, Massachusetts, and of Minneapolis; his experience as a member of the Board of Directors of Minneapolis Church Federation; and his work as chairman of the Committee on Leadership Training of the Minnesota Council, together with many other responsibilities in cooperative work, have made his selection for this Council staff position a natural one. The program of leadership education in Minneapolis has grown so rapidly under the effective leadership of Hayden Stright, the general secretary, that a full-time staff position in this field is now necessary.

Temperance Leaflet

The International Council is making available a reprint of an unusually effective article, entitled *Value of Temperance*, by one of America's foremost educators, Angelo Patri. It is addressed "to the youths and maidens in their late teens and early twenties," and presents a most forceful series of arguments against drinking. It will be found useful in conventions, conferences, institutes, and local churches. Write to your denomination, state council, or to The International Council of Religious Education, 203 North Wabash Avenue, Chicago, enclosing a three cent stamp for a sample copy and information regarding quantity orders.

❖ DR. ROBERT W. GAMMON, Associate Secretary of the Congregational Education Society, retired on April 1 after twenty-five years of service with the Society. Although officially retired, Dr. Gammon will continue work as a special representative of the Education Society, serving particularly in summer conferences, institutes, and conventions. His office will remain in Chicago.

Dr. Paul R. Reynolds, who has been a missionary in Fenchow, Shansi, China, for fourteen years, has been elected as Dr. Gammon's successor. For several years previous to his going to China, Dr. Reynolds was Dr. Gammon's assistant in the Chicago office. While he was in China, Dr. Reynolds gave practically all his time to work in the field of religious education. He will take up his new duties on September 1.

❖ THIS year's graduating class of the Allegheny County Leadership Training Schools, Pittsburgh, Pennsylvania, included fifty-four graduates. Of that number, fifty-one received International Council diplomas. The class represented thirty-nine churches and eleven denominations. An impressive graduating service was held in the Smithfield Evangelical Protestant Church under the auspices of the Allegheny County Sabbath School Association.

❖ TO AID in forming intelligent public opinion on international relations, nine Institutes of International Relations are being held this year under the auspices of the American Friends Service Committee and the Congregational Council for Social Action. The Institutes, with names of directors from whom any person interested may obtain further information, are as follows:

June 8-19. Duke Institute of International Relations, Duke University, Durham, N.C. Tom A. Sykes, Director, High Point, N.C.

June 9-19. Kansas Institute of International Relations, Bethel College, Newton, Kan. G. R. Gaeddert, Bethel College, Newton, Kan.

June 17-26. Grinnell Institute of International Relations, Grinnell College, Grinnell, Iowa. Guy W. Solt, Director, Grinnell, Iowa.

June 22-July 3. Mills Institute of International Relations, Mills College, Oakland, Calif. Joseph Conard, Director, Mills College, Oakland, Calif.

June 23-July 3. New England Institute of International Relations, Wellesley College, Wellesley, Mass. George Selleck, Director, 120 Boylston Street, Boston, Mass.

June 29-July 10. Whittier Institute of International Relations, Whittier College, Whittier, Calif. Lydia Michener, Director, 48 S. Lotus, Pasadena, Calif.

July 6-16. Pacific Northwest Institute of International Relations, Reed College, Portland, Ore. Paul Elliott, Director, Reed College, Portland, Ore.

June 22-July 3. Eastern Institute of International Relations, Swarthmore College, Swarthmore, Pa. Richard R. Wood, Director, 304 Arch Street, Philadelphia, Pa.

June 22-July 3. Mid-west Institute of International Relations, Northwestern University, Evanston, Ill. Alfred H. Cope, 309 Garrett Biblical Institute, Evanston, Ill.

❖ **REV. CLAUDE E. CUMMINS**, who has been a field secretary for the Department of Education of the United Christian Missionary Society (Disciples of Christ) since 1924, has accepted the pastorate of the First Christian Church of Athens, Georgia. Athens is a city of 18,000 and is the seat of the University of Georgia, the Georgia Agricultural College, and a State Teachers' College. Mr. Cummins was in Colorado for three years and has been in Kentucky since 1927. He served as secretary of the State and Regional Professional Advisory Section of the Annual Meeting of the International Council in February this year.

❖ **THE ABRAHAM LINCOLN ASSOCIATION**, the Illinois Historical Society, and the Illinois Church Council are cooperating in the presentation of a Lincoln Memorial Library, including official publications of each of these historical groups, to Doshisha University, Kyoto, Japan. This is the largest Christian university in the Empire. This collection and such other materials as may be presented by the agencies cooperating are to be under the supervision of the Kagawa chair. Dr. Kagawa spends two weeks each year lecturing in the university. He has agreed to release to these cooperating agencies any of his writings which have special bearing upon the influence of Abraham Lincoln. Through this exchange it is hoped to build a permanent bridge of international fellowship.

❖ **THE AMERICAN CAMPING ASSOCIATION**, with headquarters in Lane Hall, Ann Arbor, Michigan, recently received an initial grant from Chrysler Corporation toward a fund of \$100,000 to be used in a five-year program of extension, study, and research to set higher standards of camping activities. It is planned to use the Chrysler fund to secure additional leaders—"an executive to direct the extension and promotion, and the administration work of the National Association, and a director of education and research to instigate and supervise the much-needed research and study." It is hoped that additional grants of money may soon be made available to finance a program of advance which is to be carried on in cooperation with existing camping agencies and programs.

❖ **THE DEPARTMENT of Social and Industrial Research of the International Missionary Council** is carrying on an interesting and significant experiment in visual education in East Africa. In the first six months of field work, twelve films were made with talkie accompaniment in seven native languages and shown to 85,000 Africans in 92 performances. The Council states that it has not gone into Africa with a predetermined line of films that are "good for the African," but is trying to discover what the African himself finds of interest in the films; what pictures awaken his mind and appeal to his emotions; further, through what instructional methods can new ways of hygiene, sanitation, and agriculture be best portrayed with the cinema. A basic principle of the experiment is that it shows

black rather than white people in action. The first trial pictures are both instructional and recreational. The governments of Tanganyika, Kenya, and Nyasaland have cooperated by furnishing headquarters buildings, lending educational and agricultural officials to assist in making the pictures, and remitting customs duties on equipment. It is hoped that the principles that emerge from this experiment will be used in the forming of a permanent organization for the producing of suitable films for East African natives, and that this may be effective in forestalling the entrance of undesirable pictures into this part of Africa. The experiment is under the direction of Mr. J. Merle Davis, of London.

Senior and Young People's Departments

(Continued from page 30)

Soon may our country's cities
Thy robe of glory wear;
Each place of toil a temple,
Each house a home of prayer:
Each city's name of beauty—
The Lord is there!¹¹

—GEORGE T. COSTER

RESPONSIVE READING: "The Spirit of Brotherhood" by Joseph Mazzini

Leader: The law of God is one, as God is one; but we only discover it article by article, line by line.

Group: We can only rise to God through the souls of our fellowmen.

Leader: God is in you without doubt; but God is likewise in all men who people this earth: **Group:** God is in the life of all generations which were, which are, and which are to be.

Leader: God has given you the general opinion of your fellowmen, and your own conscience, to be to you two wings with which to soar to him.

Group: God asks not what have you done for your soul? but what have you done for the brother souls I gave you?

Leader: Wherever a man suffers through the oppression of error, of injustice, of tyranny, there is your brother.

Group: Why speak of Brotherhood and yet allow our brothers every day to be trampled, degraded, despised?

Leader: If error rules your brothers in some other corner of this earth and you do not desire, and endeavor as far as lies in your power, to overthrow it, you are false to your duty.

¹¹ From the new *Methodist Hymnal*. Used by permission of V. B. Coster.

All: A solemn mission is ours: to prove that we are all sons of God and brothers in him.¹²

ANTHEM: "The Builders," Edward Shippen Barnes

Like one who builds a stairway as he climbs,
We fashion with the years our upward way,
Building on the truth of vanished times,
Building from the dark into the day.

Behind the toilers on the areas high
The millions follow through the countless years,
Sensing the beauty of a nobler sky,
A day of brotherhood that ever nears.

Though now and then in darkened centuries
The hammers seem to cease their steady ring,
Far up the Dreamer toils—whose vision sees
Beyond the night truth's holy morning spring.

With ev'ry level reached, a fairer view
World-spread, the earnest toilers see,
And far above, in God's unfathomed blue,
The shining towers of eternity.¹³

PRAYERS:

Leader: "We Know the Paths," John Drinkwater, from *The New Hymnal for American Youth*, et al)

Silent Meditation

Group Response:

White Captain of my soul, lead on;
I follow thee, come dark or dawn.
Only vouchsafe three things I crave:
Where terror stalks, help me be brave!
Where righteous ones can scarce endure
The siren call, help me be pure!
Where vows grow dim, and men dare do
What once they scorned, help me be true!¹³

BENEDICTION

POSTLUDE: Hymn tune, "Lancashire"

¹² Used by permission of the author, Arthur Wallace Peach. Anthem arrangement from Arthur P. Schmidt Co., New York. Price 12 cents.

¹³ Used by permission of the author, Robert Freeman.

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NEW BOOKS



Solving Personal Problems. A Counseling Manual. By Harrison Sackett Elliott and Grace Loucks Elliott. New York, Henry Holt and Company, 1936. 321 p. Price \$2.00.

These writers speak with authority. Fifteen years of experience in counseling, in the study of guidance problems, and in teaching others how to counsel successfully lie back of the authors' published guide. It is a book for the lay counselor including parents, teachers, college deans, ministers, association secretaries, club leaders, social workers, and others. It deals in non-technical terms with problems of all ages and points out the pressing need of guidance in stages of transition throughout life. The opening chapter points out the close relations which exist between personal and social problems, an emphasis found throughout the book.

The reader is led, in the early chapters, into a rapid survey of types of personality difficulties, their causes, and suggested treatment. But these chapters are far from a dry-as-dust logical and systematic report, rather here live real people—normal human beings, all of whom need help in order to achieve more radiant personalities that play an effective part in the work-a-day world. The authors have a skillful way of using the problem approach which sustains interest and enlists the reader jointly with the writers in studying how to help people out of trouble. By way of summarizing the educative task involved, a chapter is devoted to "Developing Intelligent Self-Direction," in which the principles of purposive learning are made clear. How they may guide the counselor is still further elaborated in the last third of the book.

The reader is now ready to explore more thoroughly certain areas in which counseling is specially needed. More specific attention is given to the outstanding problems of "Relations of Children and Parents," "Sex and Marriage," and "Vocational and Avocational Adjustments." The discussion is based on expert knowledge and is objective but sympathetic in nature.

The special skills, attitudes, and point of view of the counselor then are given more explicit treatment. The basic qualifications of the counselor demanded by the counseling situation are convincingly set forth. A critical review of various methods of counseling in the light of the goal of personal and group guidance follows. This is made concrete in the discussions on helping persons with ordinary life problems and the more disturbing task of guiding persons who are already in difficulty. In the latter case there will frequently arise the need of intelligent cooperation with counseling experts: such as, leaders in guidance clinics, juvenile courts, vocational adjustment bureaus, or

The Board of Editors calls special attention this month to the book on "Solving Personal Problems" by Harrison S. and Grace L. Elliott. It has been written as a manual on counselling for parents, teachers, ministers, and other leaders, but will be found useful also by the general reader. That means it is for all of us, for who among us does not face personal problems.

the technicians known as consulting psychologists, psychiatrists, and others.

A closing chapter deals helpfully with "Religion and Counseling" because it reviews various forms of guidance in vogue in different religious groups and shows how our new knowledge of personality growth and of the educative process may aid in planning a more creative kind of counseling program.

—O. M.

Untying Apron Strings. The Story of Personality Development. By Helen Gibson Hogue. 5732 Harper Avenue, Chicago, Character Associates, Inc., 1936. 125 p. Price \$1.00.

This booklet serves as excellent supplementary material to the discussions by the Elliotts reviewed above. There is an introductory chapter on the place of the emotions in personality development, and there are concluding chapters on the aims of counseling, the work of the counselor in home, school, community, and church, but the heart of this valuable guide lies in the more detailed descriptive cases of persons of various ages who needed help on personality problems and how they were aided in a return to mental health.

—O. M.

Fifty Cases for Camp Counselors. By Roland W. Ure. New York, Association Press, 1935. 119 p. Price: 60 cents each; \$6.00 a dozen.

A collection of problem cases in camp life suggested as a basis for discussion in groups of leaders of camp programs. The cases are grouped under five heads: Early Season Problems, Individual Behavior Problems, Group Behavior Problems, Educational Method Problems, and Staff Relationship Problems. Questions for discussion and selected references follow each of the cases contributed by experienced camp leaders. Charles E. Hendry writes the "Foreword" in which he describes so-called educational tools of value to the counselor.

Educating Children for Peace. By Imogene M. McPherson. New York, Abingdon Press, 1936. 190 p. Price \$2.00.

In this volume there is presented the actual work done by children in a study

of world peace during the vacation period. Mrs. McPherson in her capacity as educational director of the Metropolitan Federation of Daily Vacation Bible Schools gives accounts of experiences with children in the vacation schools in and around New York City last summer. The emphasis on peace for the vacation school program grew out of concern for the world conditions which obtained during the spring of 1935. Beginning with a chapter on "Training the Teachers" and a second chapter on "A General View of the Summer's Education for Peace," there follow four chapters describing actual enterprises carried on in the various schools by the leaders and children. A variety of approaches to the problem of education for world peace is presented. A large use is made of creative dramatization of several types, from the dramatization of rather simple episodes to the development of dramatic peace festivals involving a number of episodes, the creation of poetry, songs, and the like. The text of several of the dramatic peace festivals is included. Peace litanies are used and prayers, responses, and poems developed by the children are included. Art is given an important place. Murals depicting ways of living together are described. Petitions and telegrams are prepared by the children expressing their desire for peace to those in responsible positions. The use of puppets, marionettes, and peep shows in teaching peace is also described. The book concludes with a chapter on suggestions to other groups for using the material in this book and the appendix contains an interesting and useful bibliography of materials and sources of information about the original projects developed and described in the text. The book should prove suggestive and stimulating to many teachers of children and should increase effective peace education.

—M. A. J.

The Supreme Cause. By Estelle M. Sternberger. New York, Dodd, Mead & Company, 1936. 218 p. Price \$1.25.

In this small volume the author has attempted not an original exposition of the causes and cure of war, but, rather, has brought together into brief and simple form a great deal of material hitherto inaccessible to the reader with limited time and resources. The chapters cover comprehensively most of the major issues involved in developing a philosophy and program of peace. There are two main parts of the book. Part I is called "Interpreting the Military Issues," and presents material on the following questions: "You Can't Speak for Peace!" "The Militarist Who Hates War," "War Is Glamorous!" "The War Racketeers," "Have the Bankers a Stake in War?" "Eighty-

five Per Cent Goes to Labor!" "What's the Navy For?" "What Has Foreign Trade to Do with War?" "Propaganda Did It in 1917," "A Place in the Sun: the Campaigns of Mussolini, Hitler and Japan," "Making Generals of College and High School Youth," "Checking the Armament Race," "Does War Pay?" "Our Country's War Record." Part II is called "The Roads to Peace." The chapter headings in this section indicate the scope of the treatment: "Taking the Profit Out of War," "I Shall Never Fight for My Country!" "Population: Control and Re-distribution," "Revision of the Versailles Treaty," "Keeping out of Foreign Entanglements," "Freedom of the Seas," "The Kellogg Pact: a Phantom or Realistic Idea?" "The League of Nations: Crucible, or Obstacle of Peace?" "The World Court in the Peace Scheme," "Sanctions Come to Life," "An International Police Force," "Economic Roads to Peace."

The book is designed for individual reading or as a text for study groups. It is a practical presentation of the situation. It draws largely upon source documents which are difficult for the layman to secure. There is added a comprehensive bibliography covering all phases of the subject.

—M. A. J.

Peace Plays. Compiled and edited by A. P. Sanford. New York, Dodd, Mead & Company, 1932. 276 p. Price \$2.50.

Although this is not a new book, having been published in 1932, we are reviewing it because of the numerous requests which have been coming to us for material in this field. It seems to be quite difficult to secure material which has dramatic value and at the same time presents real issues in a significant fashion. This book is an anthology, the material being compiled from many authors and many sources. This being the case, the individual plays presented vary in merit. On the whole, however, the collection is a good one. None of the plays requires elaborate staging or costumes. Some of them are for children, some for boys and girls, and some for young people. There is a total of eighteen plays included in the volume. Each one has been selected definitely as a peace play. They are all brief, most of them probably not requiring over fifteen minutes for presentation. In content and point of view and length they seem to be well suited for presentation as a part of the regular church program.

—M. A. J.

Stories of Hymns We Love. By Cecilia Margaret Rudin. Chicago, John Rudin and Company Inc. 1936. 88 p. Price \$1.00

This is a well-written, attractively illustrated book of stories of many of the favorite hymns of the church. While the story of each hymn is complete in itself, they are arranged in chronological order thus presenting a brief history of the development of hymns. Church school workers will find it a valuable source of material for use in worship services and in teaching hymn appreciation. This is an enlarged edition of an earlier publication.

—G. D.

Peggy. By Grace Mathews Walker. New York, The Galleon Press, 1935. 125 p. Price \$1.50.

In this book, Mrs. Grace Mathews Walker, of Minneapolis, presents the biography of her daughter Marguerite Eleanor. "Peggy" as Marguerite was known in all circles was, apparently, an outstanding girl in her home, school, church, and community, throughout the sixteen years of her life, 1917-1933. The first chapters of the book contain the usual type of biographical material. There are included in the book many poems and stories written by Peggy's mother for her, poems written by Peggy herself, the account of her activities recorded in her Five-Year-Diary, January 1, 1932, to May 26, 1933, Peggy's favorite readings and poems, the memorial service held in her honor, and quotations from letters to Peggy's parents at the time of her death.

The Story of the Human Race. By Henry Thomas. Boston, Winchell-Thomas Company, 1935. 560 p. Price \$3.00.

This is an interesting survey of human history interpreted from the standpoint of the great characters who have made history. These characters include those from biblical and secular records. "The Childhood of the Human Race," "The Parade of the Sword and the Cross," "The Savagery of the Middle Ages," "The Awakening of Humanity," and "The Beginning of Real Civilization" are treated in this way. The material is written in an interesting manner.

Doran's Ministers Manual for 1936. Compiled and edited by G. B. F. Hallock. New York, Harper & Brothers, 1935. 638 p. Price \$2.00.

This is a guide for ministers and is the eleventh in the series under this title. It contains suggestions for sermons and other special helps for ministers.

Story Talks for Boys and Girls. By Simon E. Cozad. New York, Round Table Press, Inc., 1935. 220 p. Price \$1.50.

This is an interesting collection of short anecdotes to be used by leaders of children in illustrating and making more vital points which they are trying to emphasize. The collection includes story talks from the lives of interesting people, talks for special days of the church year, talks from everyday life, and talks from the lives of our pets. The incidents related are lively and to the point. As a source book for leaders of children this should prove of much value.

—H. S. G.

Mathematics and the Question of Cosmic Mind. With Other Essays. By Cassius Jackson Keyser. New York, Scripta Mathematica, 1935. 128 p. Price 75 cents.

A discussion of the fundamental meaning of mathematics, but from the standpoint of the laws of thought, which, to judge from much public discussion, are not very well observed these days.

Story Sermons for Boys and Girls. By Charles N. Thorp. Nashville, Tenn., Cokesbury Press, 1935. 175 p. Price \$1.00.

Current Film Estimates

(Continued from page 31)

Snowed Under (Brent, Tobin, G. Farrell) (First National) Highly artificial imitation of "Seven Keys to Baldpate." Assorted characters in Connecticut farmhouse, snowed in, wrangle incessantly, scream wisecracks at each other, until sort of conclusion is reached. Hilarious, funny, tawdry, and absurd by turns.
For A: Mediocre For Y and C: No

Song and Dance Man (Paul Kelly, Claire Trevor) (Fox) Backstage story adapted from Cohan stage play. Tells rise of small-time dance team from sticks to Broadway, the appealing hero devotedly stepping aside to let his partner go ahead. Dialog distinctly above average.
For A: Good of kind For Y: Good

For C: Perhaps

Sons o' Guns (Joe E. Brown, Eric Blore) (Warner) Good-natured, guileless hero "dislikes no one," sees no sense in war, but crazy misadventures get him in, lead to endless troubles, and finally to his friendly capture of machine-gun nest. Diverting absurdity and wholesome laugh at war.

For A, Y, and C: Amusing

Three Godfathers (C. Morris, Stone, Brennan) (MGM) Grim melodrama of three western desperadoes made protectors, by chance, of orphan baby in waterless desert. Infant softens them and rouses devotion even unto death. Strong in some parts, thickly sentimental in others.
For A: Fair For Y: Perhaps

For C: Hardly

Trouble for Two (R. Montgomery, R. Russell) (MGM) Retains much of eerie mystery and thrill of Stevenson's "Suicide Club." Incognito prince, pursued to London by his scorned fiancée, is tested by weird perils till she knows his courage. Finely acted, spoken, and directed.

For A and Y: Good For C: Little interest

Under Two Flags (C. Colbert, R. Coleman, McLaglen) (Fox) Stirring, colorful Ouida romance of French Foreign Legion and Arab revolt. Skilled direction, beautiful desert photography, some grim fighting. Commendably restrained film of humor, suspense, and tragedy by outstanding cast.
For A and Y: Very good For C: Too exciting

Unguarded Hour, The (Franchot Tone, L. Young, R. Young) (MGM) Excellent handling by distinguished cast of involved, not always logical English murder mystery. Roland Young's performance notable. Dialog fresh and swift-moving, interest and suspense well maintained, denouement very surprising.

For A: Excellent For Y: Good

For C: No interest

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PENNA.

Religious Education Week in Church and Community

(Continued from page 13)

materials were traced and worked out through large outline maps which the pupils filled in and colored, suspending cards bearing the names of the product from the country in which the raw materials were found; also numbers and a key were used. Charts, posters, and notebooks made by the pupils depicted and gave most interesting outlines and information about music, science, industry, religion, and forms of government. An exhibit of cards and posters tracing the development of civilization was borrowed from the National Council for Prevention of War, Washington, D.C.

Worship services led up to the launching of the subject. This exhibit was open to the public throughout the week, and many people visited it.

Rev. Charles Gerlinger, Pastor of First Congregational Church, Sioux Falls, S.D., tells the story of how the emphasis usually given in Religious Education Week can be extended into an Adult School of Religion.

Religious education emphasis in the First Congregational Church of Sioux Falls, South Dakota, in 1935-36 began with our School of Religion,⁹ the first term of four sessions being held in the fall and the second term during mid-winter. This School of Religion came as the culmination of a growing conviction on the part of many members in the church that we ought to be doing some serious thinking along several lines. We divided into four groups: "Social Issues and Christianity," "The Modern Interpretation of the Bible," "The Missionary Expansion of Christianity," and "A Survey of the Present Program of Our Church" (this group brought in recommendations for improvement at the final session of the second term).

We found that the School of Religion brought the whole matter of religious education before the congregation with considerable force and led the Board of Religious Education,¹² the chairman of which is executive secretary of the state educational association, to project a more specific campaign to "sell" the church on the work of our church school. We began with an entire church night devoted to the church school, the chairman of our board as speaker. Articles appeared several weeks in succession in our church bulletin calling the attention of the congregation to the strenuous efforts put forth by many of our workers to build a church school of high standards. Then speakers were selected to go before the various women's societies of the church with an interpretation of the aims of the church school, our handicaps, and needs. This program was not fully carried out this year on account of the unusually severe winter and the necessity for repeated postponements of meetings. However, enough of the plan was carried through to stimulate the interest of the congregation in the educational program of our church. Another year we shall include in one of the general meetings an exhibit of books helpful to parents in the religious training of their children.

MATERIALS FOR RELIGIOUS EDUCATION WEEK

The following materials will be found helpful in carrying out plans and programs suggested in this article. The reference numbers indicate the relation of a given piece of material to a type of program activity.

¹ *Religious Education Week*, price 10 cents.

² *How to Increase Sunday School Attendance* (including the *Sunday School Increase Goal Chart*), price 10 cents.

³ *Sunday School Increase Goal Chart*, price 3 cents each, 15 cents per dozen.

⁴ "A Service of Consecration of Church School Leaders," price 5 cents. In lots of 50 or more, 2 cents each.

⁵ "A Service of Recognition and Consecration," price 5 cents. In lots of 50 or more, 2 cents each.

⁶ Service Bulletin No. 420—*The Church's Opportunity in Family and Parent Education*, price 15 cents.

⁷ Service Bulletin No. 422—*Home and Church Sharing in Christian Education*, price 10 cents.

⁸ Research Bulletin No. 9—*Religious Education Activities of Three Hundred Pastors*, price 25 cents.

⁹ Educational Bulletin No. 410—*Learning for Life*, price 15 cents.

¹⁰ Research Bulletin No. 8—*Housing and Equipment for the Church School*, price 50 cents.

¹¹ "Building Together a Christian Community," price 5 cents.

¹² Educational Bulletin No. 603—*The Committee on Christian Education in the Local Church*, price 10 cents.

¹³ Educational Bulletin No. 507—*Enlisting and Developing Church Workers*, price 15 cents.

These materials may be secured from your state council or denominational office, or from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois. Please send cash with order.

What Camp Has Meant to Me

(Continued from page 17)

institution for building Christian character and recreating the world.

From the dynamic personalities at camp, came the vision of the place youth must take in the Church if Christian ideals are to become realities in life. From these same personalities came the melody of the "Song of Dreamers."

Faces lifted upward facing toward the golden dawn;

Strong limbs striding steadily ahead,

Youth comes marching onward, lifting high a noble song

Flung to them from lips of aged dead.

Song of dreamers through the ages, never cease!

Man has builded cities in the ages gone before

And beauty would have lived there had they known

How to govern passion, how to rid themselves of war,

How to build their souls in love, instead of stone.

Song of dreamers through the ages, bring us peace!

Here's the lonely black man, struggling upward toward the goal;

Dreaming dreams, he tries to make his life more fair.

Almost never daunted, suffering purifies his soul,

While I, in his position, would despair.

Song of dreamers through the ages, love increase!

Wheels are grinding produce for the needs of every man,

But workers scarcely get their daily bread.

Profits fill the pockets of the man whose clutching hand

Has grasped his brother's throat until he's dead.

Song of dreamers through the ages, bring release!

Never has there been a day more throbbing with that song

Of dreamers as they work for human good.

Triumphant faces lifted upward toward the golden dawn

Of love and peace, and world-wide brotherhood.

Song of dreamers through the ages, never cease!

—ROBERT H. EADS, Minister, South Baptist Church, Milwaukee, Wisconsin

Social Emphases in Christian Education

(Continued from page 19)

tion. Its specific task is that of formulating principles and programs of action to guide the International Council and its constituent bodies in their cooperative and individual work toward the development of social ideals and of plans for a more effective relationship to problems of present-day social change. This means that through the efforts of such agencies a more effective program of social education and of social action would be carried out in local communities.

The Committee last February presented a tentative statement on "A Program of Social Education for the Churches," including also a supplementary report on "Pronouncements by Religious Bodies Affiliated with and Related to the International Council of Religious Education." This preliminary report of the Committee will be carefully reviewed by the constituent units of the Council, the Committee will make another report next year and plans to prepare an educational service bulletin dealing with social education.

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This is the last issue of Volume XII of the *Journal*. Now is an ideal time to purchase one of the attractive, serviceable binders which may be had at such small cost. Back issues may be filed away and yet kept accessible; and a binder for current issues insures their availability in handy, usable form.

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